

REDEEMER COLLEGE LIBRARY

Dec 91

ANCASTER, ON

L9G 3N6

# Calvinist Contact

A Reformed Weekly

DECEMBER 6, 1991/47th year of publication/No. 2285

## Alberta's Lubicon natives fight to keep their forests

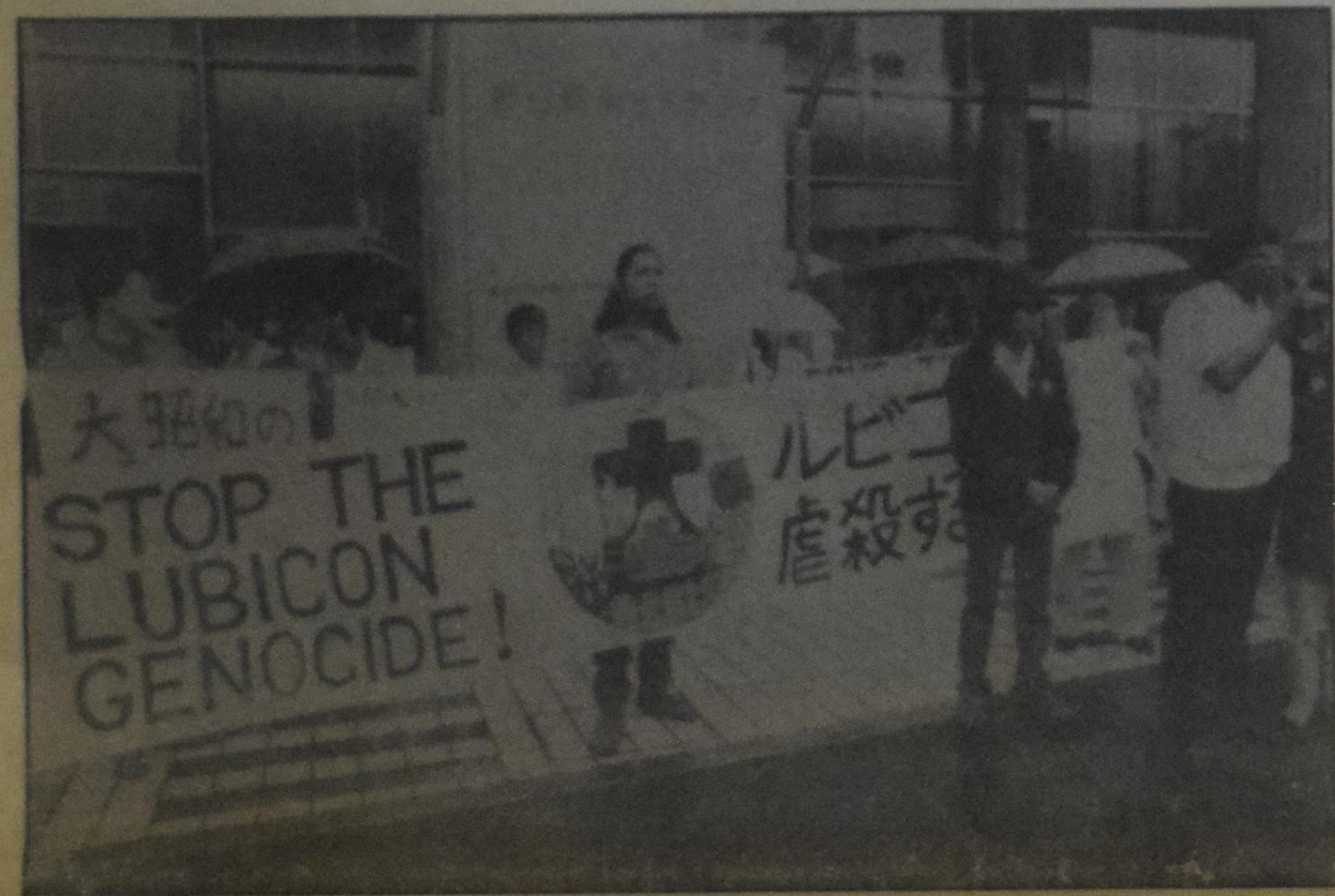


Photo: courtesy Aboriginal Rights Coalition

United Church representative Sam Bull speaks to a crowd in front of Daishowa headquarters in Tokyo while Lubicon Chief Bernard Ominayak looks on.

### In this issue:

This is C.C.'s annual Christmas issue. See especially pp. 13-24, which form a pull-out section.

This year some of our regularly scheduled columnists also appear in this special issue. See Koyzis on politics (p. 2), Carl Tuyl on the news (p. 3), Praamsma musing (p. 5), Van Til on movies (p. 9), Al Wolters, Wayne Brouwer and Andrew Kuyvenhoven on aspects of Scripture (pp. 27, 28, 30).

### Pontius' Puddle

—SO AS WE PARTAKE OF THIS CHRISTMAS FEAST, LET US NOT FORGET THE BILLION PEOPLE IN THE WORLD WHO SUFFER FROM CHRONIC MALNOURISHMENT.



WHY IS IT WE SUDDENLY REMEMBER THE STARVING JUST WHEN WE'RE ABOUT TO CHOW DOWN ON THE BIGGEST MEAL OF THE YEAR?



Robert VanderVennen  
With release from the  
Aboriginal Rights Coalition

TORONTO, Ont. — The Lubicon Indian Nation is a community of 500 people whose traditional land is a large forested area in the Peace River area of northern Alberta. They have always trapped, hunted and fished in the forest.

But now the Alberta government has sold the forest. The buyer is a huge Japanese pulp and paper company, Daishowa Seishe, which has now built the world's largest pulp and paper mill on the Peace River.

The Lubicon have never signed a treaty giving up the title to their land. They believe the provincial government is taking their land away from them.

The Lubicon report that they approached Daishowa's Canadian subsidiary and that on March 7, 1988, Daishowa gave a commitment that the company would not cut trees on the land until outstanding land rights issues were settled with the federal government. But Daishowa denies that such an agreement exists and at freeze-up this year it plans to begin clear cutting on Lubicon land.

So the Lubicon chief, Bernard Ominayak, went to Tokyo, but Daishowa officials refused to meet with him. The Lubicon delegation and some Japanese and Korean church friends demonstrated on a Tokyo street in front of the company's headquarters.

The Aboriginal Rights Coalition, of which the Christian Reformed Church is a member, is among those who are doing what they can on behalf of the Lubicon.

## CRC pastors urge church members to make peace not war

Nandy Heule

BRAMPTON, Ont. — A group of older pastors have issued an appeal in *Calvinist Contact* to Christian Reformed church goers, urging them to safeguard the unity of their denomination.

Many Reformed Christians are born fighters who should pray to become reborn peacemakers, said pastor emeritus Nick Knoppers of Edmonton shortly after signing the unity appeal.

The two-page statement, drafted initially by about eight Brampton, Ont.-area pastors, has been endorsed by almost all senior Canadian ministers, including Jim Joosse, Remkes Kooistra, Gerrit Polman, Jan Pereboom, Andy Kuyvenhoven, Carl Tuyl and Louis Tamminga.

Three older Canadian pastors have refused to sign the appeal which carries 29 signatures.

The statement (which appears on p. 6 of this issue) says, "Breaking with the church may take place only when the essence of the Christian faith is at stake and the message of the gospel itself is questioned. Today we see that people leave the (CR) church for other than these basic reasons."

In the past few months, groups in at least two congregations have already opted to split from the CRC, accusing the denomination of heresy regarding the doctrine of Scripture, leading to false interpretations of Genesis and women's tasks in the church.

Pastor emeritus Jacob Kuntz of Kitchener, Ont., said he hopes the unity appeal will reach "people in the pew" who might be playing with the idea of following a pastor out of the denomination.

He said he has some confidence church goers will trust the opinions and insights of their denomination's older experienced pastors.

"The thought of a (church) separation on grounds that don't stand up before the Lord gives me the creeps,"

said a visibly shaken Rev. Kuntz in a recent interview.

He said a church split "destroys families and... for issues of the moment, it's irresponsible."

Rev. Peter Van Egmond of Brampton, Ont., said he signed the unity appeal to counteract "tremendous fears" ignited by some angry leaders within the CRC that picture the denomination as "totally negative."

### 'Political football'

The unity appeal might be misused as a "political football" by some leaders, said Van Egmond. But he explained that the statement aims to be pastoral, assuring concerned church goers that their older pastors strongly believe the current debates on Genesis or women do not touch the heart of the Gospel.

Rev. Leonard Schalkwyk of Bradford, Ont., Jacob Binnema, Sr., of Nobleford, Alta., and Martin Geleynse of Stratford, Ont., are the only older Canadian CRC pastors who refused to sign the unity statement.

Pastor Geleynse said in an interview that he "is with the pastors signing it," and he considers them to be his friends.

But the statement should have included an appeal to *all* CRC members and pastors, he said, asking them to examine their *own* efforts to heal brokenness, distil growing bitterness, or address the alienation experienced by some church members.

Rev. Lammert Slofstra of St. Catharines, Ont., said he signed the unity appeal because some CRC ministers "blow up issues so it sounds like the denomination is deviating from biblical infallibility or away from doctrine."

"It's a myth," said Rev. Slofstra, adding that the older pastors of the church are not alarmed.

Retired pastor Bas Nederlof of New Westminster, B.C., said he endorsed the appeal because it asks for tolerance of different points of view held within the framework of the Apostles Creed.

### Christmas issue 1991

(See page 13)



## News

# Scientists' strange scheme may help save ozone layer

**Marian Van Til**

WASHINGTON, D.C. —

Scientists are discussing an unusual concept, the implementation of which might help restore Earth's depleted ozone layer. The problem is that implementation is not very practical at this point.

A squadron of planes carrying 50,000 tons of propane or ethane would have to be mustered, their cargo then dropped over the South Pole.

The result could be that the Antarctic ozone hole could be mended, says Ralph Cicerone, professor of geosciences at the University of California, Irvine. Cicerone is the co-author of an ozone layer study just published in the journal *Science*.

Cicerone admits his idea is merely that right now — an idea, not a practical proposal. But he hopes it will get discussion moving on ozone layer depletion, an increasingly

alarming problem. "We are serious about thinking about these things," he asserts, "but we aren't serious about going out and doing them yet."

### Winter the worst time

Cicerone and a colleague came up with their proposal by using a computer model. Injecting some form of hydrocarbon (such as propane or ethane) in the South Polar sky in winter could set off the kind of chemical reaction needed to prevent the further thinning of atmospheric ozone, they concluded. (Scientists

have known for at least 10 years that the destruction occurs most noticeably in winter).

Scientists say the cause of the ozone deterioration is human-released chlorine atoms interacting with ozone when it's dark, cloudy and very cold at the South Pole. Under those conditions, the chlorine atoms strip the ozone of one of its three oxygen molecules. When this process is repeated millions of times, as is happening continually because of industrial pollution, the ozone layer over the pole is thinned to the point that a hole is created.

This is not just some intriguing problem which amuses scientists, Cicerone notes. It is extremely serious because the ozone layer protects Earth by blocking the sun's ultraviolet rays — rays which cause sunburn, skin cancer, kill some life forms and weakens human and animal immune systems.

Cicerone believes his and his colleague's spraying scheme would bind the chlorine atoms in the stratosphere above the poles, preventing the chlorine from interacting with the ozone.

## Nursing homes 'on the brink'

**Bill Fledderus**

TORONTO — Residents and staff from Ontario's 331 private nursing homes called for immediate financial relief at a recent Queen's Park rally. Health Minister Frances Lankin is promising increased funding for 1993, but according to the industry that may be too late.

The November 20 rally, organized by the Ontario Nursing Home Association (ONHA), included speeches by ONHA chairperson Paula Jordain and by Hank Beekhuis, a representative of the Christian Labour Association of Canada (CLAC). Between 1,500 and 2,000 people concerned about nursing home care gathered to wave placards and hear speeches.

Jordain explained that "nursing homes," which are privately run facilities licensed by the Ontario Ministry of Health, receive 45 per cent less funding than "homes for the aged," which are operated by local governments or charitable organizations and funded by the Ontario Ministry of Community and Social Services.

Though organized separately, the care given in the two different types of homes is the same, according to studies.

Nursing homes are private in the sense that they are built, owned and administered by the private sector. However, the tight regulations which govern their operations have led to a situation where 80 per cent of them are losing money, according to Jordain. The government has plans to correct the inequity in 1993, but in the meantime 15 Ontario homes are now in receivership.

and 30 more are on the brink. Beekhuis, representing 11,000 CLAC members from over 70 Ontario long-term care facilities, pointed out that underfunding results in understaffing, and ultimately in inferior care.

"Nursing home employees are being asked to be the shock absorbers every time additional cut backs are required due to inadequate funding," said Beekhuis. "It is next to impossible for them to take pride in their jobs and to provide quality care when they are forced to deal with understaffing, a shortage of supplies and equipment and a lack of time to do the job properly."

### Ontario to use Alberta model

The funding formula responsible for the discrepancy will be replaced in 1993, Lankin promised, in a move to bring the two types of long-term care under one umbrella. The new formula, following an Alberta model, will be based on the actual care requirements of residents, regardless of whether they are in a nursing home or a home for the aged.

These and other improvements were proposed in a government paper "The Redirection of Long-term Care and Support Services in Ontario," released in October. In addition to bringing the long-term care facilities under one umbrella, Ontario proposes to move towards more community- and home-based care for the elderly.

CLAC will soon release its own response to this paper, according to Ray Pennings, the union's national representative for publicity and promotion.

David T. Koyzis

## 'Peace on earth' means harmony with God

Advent and Christmas are seasons when Christians traditionally sing about or pray for peace. Nothing could be more appropriate during a time when we celebrate the coming of God's own Son, the Prince of Peace. Of course, biblical *shalom* is more than simply the absence of war. It means that people live in a state of spiritual wholeness, in harmony with God, their neighbour, their environment and themselves. Moreover, as Nicholas Wolterstorff has rightly pointed out, there can be no *shalom* without justice.

"Wars and rumours of war" cast a long shadow over last Christmas's celebrations. More than 30 countries, including Canada and the United States, were preparing for a conflict with Iraq that was only weeks away. Sixty days of high-tech combat would successfully free Kuwait but could not bring about *shalom*.

A brutal tyrant would be left in power and possibly more than 100,000 Iraqis — including innocent civilians — would lose their lives. Maybe it was a necessary war. But many of us with more tender consciences felt that we ought to mourn, not only the casualties on both sides, but also the self-congratulating smugness with which many North Americans greeted our alleged victory.

### No 'peace on earth' in Serbia, Croatia

As 1991 draws to a close, war rages between Serbia and Croatia in what was once Yugoslavia. As I write we have received word of the fall of the besieged city of Vukovar in eastern Croatia. Reports are only beginning to come in of the horrors of that battle. The beautiful and ancient walled city of Dubrovnik has been subject to brutal shelling by a renegade federal army. Everyone, from frustrated European Community officials to Soviet President Gorbachev, has tried to negotiate ceasefires with little success. Serbs and Croats will both celebrate Christmas this year according to their respective Orthodox and Catholic traditions, but the words "peace on earth" will ring hollow for them.

The past year's events have not, however,

been unremittingly negative. Last month, as expected, Zambia held its first free election in decades. What was not expected was the smoothness with which Kenneth Kaunda, after 27 years in the presidency, was replaced in the presidency by Frederick Chiluba and his Movement for Multiparty Democracy. The African continent has not been notable for its adherence to constitutional procedures over the last 30 years, but the peaceful transition of power in Lusaka is a positive example to neighbouring states.

### Glimmer of hope

Of potentially greater significance was the meeting a few weeks ago between Arabs and Israelis in Madrid — in what we must pray will be the first step towards a comprehensive Middle East peace. Despite the often harsh words in the delegates' opening speeches, it was nevertheless significant that Israeli and Palestinian representatives were together at last in the same room. Given the longstanding obstacles to peace, such a development provides perhaps a small glimmer of hope.

Neither of these events can, of course, usher in biblical *shalom*, which ultimately depends upon the grace of God. The negotiation of a ceasefire or even a peace treaty may prevent people from killing each other — perhaps for decades at a time. But the fact that people are no longer fighting openly and are possibly attempting to resolve their disputes politically does not imply that they are in harmony with God or with each other. Spiritual wholeness does not flow so easily from bilateral or multilateral treaties.

Yet such measures may in small ways help to remove some of the impediments to *shalom*. We Christians are called to be *shalom*-makers. We can do so by working for justice within and amongst nations and by praying that God's "rising sun" will "guide our feet into the path of peace" (Luke 1: 79).

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

LONDON FRANKFURT PARIS MELBOURNE ROME

**AMSTERDAM**

JOHANNESBURG  
from \$1375

PLUSTAX  
(Restrictions apply)  
Call for full  
details



1-800-667-2525

224-5211

Bradford 1(416)775-6763  
Grimsby 1(416)945-3301



\$429  
FROM  
PLUSTAX  
LIMITED SPACE  
FREE CAR/1 WEEK  
15 Oct.-12 Dec.  
24 Dec.-01 Jan.

MADRID VIENNA COPENHAGEN AMSTERDAM



## Editorial

# Calvinist Contact

*An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.*

**Calvinist Contact:**

(ISSN0410-3882) is published by  
Calvinist Contact Publishing Limited,  
261 Martindale Rd., Unit 4,  
St. Catharines, ON L2W 1A1  
Tel: (416) 682-8311 FAX: (416) 682-8313  
Office hours: 8:15 a.m. - 4:15 p.m.

**Editor:**  
Bert Witvoet

**General Manager:**  
Stan de Jong

**Associate Editor:**  
Marian Van Til

**Assistant Editor:**  
Robert VanderVennen

**Staff Journalist:**  
William Fledderus

**Contributors:**

Alison de Groot, Stan de Jong, Nandy Heule,  
Anne Hutton, Reinder J. Klein, Angela Terpstra

**Accounting:**  
Willy Suk-Kleer

**Advertising:**  
Suzanna Brasz

**Circulation & Mailing:**  
Grace Bowman

**Layout & Design:**  
Cecilia van Wylick

**Typesetting:**  
Ingrid Torn

**Proofreading:**  
Willy Suk-Kleer

**Editorial Advisory Board:**

Robert Bernhardt, Margaret Griffioen-Drenth  
Nandy Heule, Anne Hutton, Sheena Jamieson,  
Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz,  
Hendrik Reems, Lammert Sloofstra, William Van Huizen.

**Publication dates:**

Calvinist Contact is published weekly on Fridays except  
for July 5, 19, Aug. 2, 9 and Dec. 27, by  
Calvinist Contact Publishing Limited, 261 Martindale  
Rd., Unit 4, St. Catharines, ON L2W 1A1.

**Canada mail:**

Publications Mail Registration No. 0451. Postage  
paid at St. Catharines, Ont. Postmaster:  
Send address changes to Calvinist Contact, 261 Martindale  
Rd., Unit 4, St. Catharines, ON L2W 1A1.

**U.S. mail:**

Calvinist Contact (USPS 518-090).  
Second class postage paid at Lewiston, NY 14092. Send  
address changes to Calvinist Contact, Box 110, Lewiston,  
NY 14092

**Advertising:**

Display advertising deadline is Wednesday at 8:30 a.m.  
of the preceding week. Classified advertising deadline  
is Thursday at 8:30 a.m. for the next week's issue.

See classified pages.

The publication of comments, opinions or advertising  
does not imply agreement or endorsement by either  
Calvinist Contact or Calvinist Contact Publishing  
Limited.

**Printed in Canada**

Subscriptions	Canada (GST) included	United States (GST free)
Six months	\$21.25	\$18.00 U.S.
One year	\$37.50	\$32.00 U.S.
Two years	\$70.00	\$60.00 U.S.
Three years	\$105.00	\$90.00 U.S.
Overseas: \$125.00 airmail		\$70.00 surface mail

261 Martindale Rd., Unit 4,  
St. Catharines, ON L2W 1A1  
Tel.: (416) 682-8311 or FAX: (416) 682-8313

## The first football game was played in Bethlehem

As I reflect on the Grey Cup game that took place in Winnipeg last Sunday between the Calgary Stampeders and the Toronto Argonauts, I somehow end up thinking of the spiritual battle that we are called to engage in. You know the battle I'm talking about — the one against the rulers, authorities and powers of this dark world, a.k.a. the spiritual forces of evil in the heavenly realms (see Ephesians 6: 12). I am reminded of this battle not because I would identify the Calgary Stampeders with the defeated forces of evil (I have a son living in Calgary who would have my head for that one!), but because the game of football is such an effective image of this spiritual battle.

It's not a perfect image, of course. Even during the Grey Cup game, no matter what the loyalties are, a real lover of the game will respect and admire the fine execution of a play by any football player, regardless of colour of jersey and helmet. That kind of appreciation is absent when it comes to the battle of the spirits. We don't normally cheer Satan for a fine "offensive" performance.

The overall purpose of a championship game should be positive for everybody involved. One may claim that the Grey Cup game, including that wonderful homespun Grey Cup parade in freezing temperatures, is good for Canadian unity, even if Toronto is the team that most Westerners love to hate. Such a claim cannot be made for the war against evil. That war has too many casualties. The battle of the spirits is much more serious and does not serve a common purpose. (In a very ironic way the Grey Cup game probably produced its own version of a battle of the spirits, judging by the abundance of beer swigging in post-game celebration scenes.)

### One way only

But what I do like about the image of the Grey Cup and football in general is that the direction of the play is very clear. Each member of the team knows exactly which way the ball should be advanced. In that sense, football has it over baseball by a country mile. Baseball is singularly ineffective in portraying the great battle of principalities. In that game, both teams whack or throw the ball in all kinds of directions. The only battle involving somewhat opposite directions is perhaps the duel between the pitcher and the batter, unless of course, the pitcher walks the batter or the batter misses the pitch. No, give me football any time for keeping my soul focused on the task ahead.

## About this year's Christmas issue

This year's Christmas issue is an insert surrounded by "regular" C.C. material. We felt that because we send this issue to so many people who normally don't read *Calvinist Contact*, it would be good to make part of the issue look the way it normally looks.

We are sending this issue to over 200 Christian Reformed Churches in Canada and 40 missionaries in Nigeria in addition to our regular subscribers. If one of you who reads this would like your church or a person or family you know to be on next year's mailing list, just drop us a line and we'll see to it.

The front page of the Christmas insert features a drawing by our lay-out artist Cecilia Van Wylick. It and the text that accompanies it speaks for itself. Especially as

I love to see a football team on the move, eating up the ground ahead, as it were, yard by yard. "Onward, Christian soldiers, marching as to war!" The players are aware of their task. They have to advance towards the opponents' end zone, preferably taking the ball with them, to score a touchdown.

Too bad the Apostle Paul did not know about North American football or he could have used the image in I Corinthians 9: 26-27 instead of that silly reference to being a boxer who does not waste his punches. If Paul wants to make a case for disciplining the self to win the prize of salvation, all he has to do is point to wide receiver Pinball Clemons, who is a Christian athlete to boot. I can hear the Apostle write to the Christians in Corinth: "Go for the touchdown. Whatever you do, don't settle for a field goal!"

### A thrilling game

I took his advice last Sunday and went to church instead of watching the Rocket make his 87-yard kickoff return for a touchdown. My wife and I had to babysit the toddlers. That's a very strategic thing to do in the battle of the spirits. This simple action allowed half a dozen parents to participate in a worship service and hear the Word of God preached.

I can report, by the way, that Alice and I played a very strong game. Alice changed a diaper five minutes into the service, and I piggy-backed three kids for a total of 12 points. Two lap holdings and five fight separations between kids wanting to play with the same toy later saw us reach the end zone of the service with the ball firmly in our possession. I only fumbled once when one of the children slid off my lap.

Somebody else played a very good game many years ago, without once fumbling the ball. We remember his birth around this time of year. We will hear again the familiar words of the prophet Isaiah and remind ourselves of the fulfilment of the game plan:

*He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord's favour and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion — to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair.*

Who won the Cup? you ask. The Toronto Argonauts? The Calgary Stampeders? No, the Church of Christ! In Bethlehem!

BW

we near the end times, it seems that the birth of Christ and its purpose has very little connection to the things that occupy and surround us. Most of the other illustrations are by Cecilia; Marguerite Witvoet illustrated the sheep story on p. 17.

We hope you will enjoy reading this special issue. We thank all those who have contributed to it by means of writing or advertising.

Pray for those who are in prison and for those who are displaced because of political and economic difficulties. Pray for those who mourn a loved one, suffer from a broken family or marriage, face illness, business failure or unemployment. Christ is the light of this world. Shed that light as you do good to others.

Bert Witvoet

## Letters

### Let's light each other's candle

I am new to the Christian Reformed Church. My wife and I joined a few years ago. When I read about struggles in our [adopted] denomination, I feel very sad.

Reaching out to those beyond the safe walls of the church is our main task. How can we reach out when in our denomination friends and even families are torn apart because of such a small thing as our understanding of Creation. Whether the Lord did it in six days or six million years is not important to me. HE DID IT! We all agree on that, so what's the point of fighting over this?

As far as the ordination of women is concerned, we have always sent out women as missionaries. Are women good enough to minister to people in Third World countries but not good enough to minister to us? I wonder in how many families the wife/mother does the daily devotions.

I pray daily that we may learn to love each other and stay together. To illustrate this point let me include a brief story I read in a Dutch church paper.

#### Who is the holy one?

Four people were sitting in a room: a pastor, a president of a factory, a house wife and a man who was an alcoholic. Each of them had a burning candle in front of him or her. This was a very special event because the Lord was going to show them which of them was holy, after each one of them had told the story of his or her life. The candle of the ones who were not good enough would be blown out.

The pastor was the first one to start.

He recalled how he had always preached and how he had faithfully made many home visits. The others found him a holy man. But God blew out his candle!

The president was next. He explained how he had worked from early morning till late evening for the company and for his employees. The others thought, "What an active man!" But God blew out his candle!

Now it was the housewife's turn. She talked about her daily chores and her difficulties living within a small budget. The men were very impressed with what she told them. But God blew out her candle too!

By now the room was nearly dark. The man who still had to tell his story could not tell anything special. The only thing he could really talk about was his drinking. He had nothing to be proud of. So he didn't say anything. But after a period of silence he quietly got up, took his burning candle and with it re-lit the other three candles.

Now the room was light again. Everybody was surprised. What was God going to say about this?

God responded, "I don't want to blow his candle out; he is holy in my eyes. I have seen his heart and because of him I will save you all!"

May this be a lesson for us all who fight about the ordination of women and about Creation — and forget the love of Christ, our Saviour who came into the world and suffered on the cross for our sin.

Albert Blom  
Barrie, Ont.

### Kuntz page a real hit

In the C.C. issue of Nov. 8, 1991, Jacob Kuntz' column on page nine was my favourite page. It is my sincere hope that everyone who has read it may be blessed and edified as much as I was.

The item "Needed: government reform" is the first one that drew my attention. For most readers it must have been quite an eye opener to hear explained why civil servants so stubbornly went on strike. I would strike with them until such a time that our government is going to practise what it preaches.

The second article was called "Mennonite wisdom." The described Mennonite people live as their principles dictate, even to the bitter end. They are a wise and courageous people. Who is willing to go and live likewise?

The third item was called "A new

### Editor no longer standing on guard

It is a deep mystery to me why the editor of *Calvinist Contact*, with rampant corruption, incompetence and faltering government structures around him, in fact advocates: If all these dissident voices just would shut up we would have a viable democracy (editorial Nov. 15, 1991).

[I assume you are talking about my eight suggestions as to how we can apply Romans 13 to our task as citizens. Ed.]

Canada has been brought to the point of collapse economically and politically (and needlessly!) and the way it is now we might just as well join the United States of America and forget about our whole past. Then we finally would know where we stand.

world order." I agree with the opening statement, "We do not believe in the new world order proclaimed by George Bush. Most people have not changed their heart and minds, even though the Gulf War was a terrible tragedy. Maybe the war was won, but is there peace now?"

The last, but not the least, item was called "The church's priority." It talks about supporting and caring for the clergy. From now on our church councils and congregations should make this a matter of their greatest concern. A church often falls or rises with its pastor(s). Pastors are a precious gift from the Great Shepherd. Let's treasure them.

Enno Ennema  
Chatham, Ont.

### Advice to columnist and his critic

Re: the letter from Bing Goei to columnist Ed VanderKloet (C.C. Nov. 15).

To Mr. Vanderkloet: Don't be ashamed.

To Mr. Bing Goei: Put both feet on the ground, and try to look at this with common sense.

Bert Boekestyn  
Winona, Ont.

### Just a moment/Herman Praamsma



*We three kings from Orient are,  
bearing gifts we traverse afar  
field and fountain, moor and mountain,  
following yonder star....*  
(Christmas carol, John H. Hopkins Jr.)

There are some things that we assume to be there in the Bible even though they aren't really. The story of the three visitors from the East who came to Bethlehem around Christmas time is a good example.

First of all, where in the Bible does it say that there were *three*? Nowhere, that's where! It says only, "... There came wise men from the East"; there could have been five; there could have been two or three!

Second, they did not come on Christmas Day, and did not find Jesus in a manger, either. They came probably at least a year after the event and they found the house where Joseph and Mary were staying at that point.

And finally, as if that weren't enough, they didn't follow the star all the way to Bethlehem! Sure, they initially saw his star in the East and started travelling. But somewhere along the way they no longer could see the "star of wonder, star of night." When they came to Jerusalem they had to ask directions; and it wasn't until they approached Bethlehem that they found the star again which then pointed their way to the stable.

#### Tradition becomes 'truth'

Why am I telling you this? (Maybe you were aware of it already!) Simply because it is so typically human to incorporate into our (untested) fund of things that we know "for sure" items that are simply the result of tradition or assumption. Often these things are transmitted as gospel truth.

Let me give you one more example. How many of us didn't grow up with the notion that the mothers of Salem brought their children to Jesus for a blessing? But nowhere in the Gospels do we read about mothers doing that, in spite of all the illustrated children's Bibles to the contrary! It simply says "they" brought children to Jesus!

Are these things so important? Probably not. Except to illustrate the point of this Christmas column. And that point is simply this: it is easy at Christmas time, to embroider and romanticize and get lost in dubious details that aren't really all that important, and to overlook the one thing that is of real importance and abiding value:

*Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but have eternal life! (John 3: 16 JB).*

Knowing that love of God in your heart and celebrating life, overwhelmed by God's rich grace for poor sinners — that's what makes Christmas worth singing about!

May God bless your season with the assurance of His rich mercy!

Herman Praamsma is a pastor at Immanuel Christian Reformed Church, Brampton, Ont.

*You will go out in joy  
and be led forth in peace;*

*the mountains and hills*

*will burst into song before you,*

*and all the trees of the field*

*will clap their hands.*

*Instead of the thornbush will grow the*

*pine tree,*

*and instead of briars the myrtle*

*will grow.*

*from Isaiah 55*



We of the  
Institute for Christian Studies  
celebrate with you the  
joy and peace of Jesus' birth.

*It is our prayer  
that the promise of his return  
will enable you  
to join the jubilant hills and  
hand-clapping trees  
in praising God  
this Christmas and throughout the new year.*



INSTITUTE FOR CHRISTIAN STUDIES  
The graduate school with a difference  
229 College Street, Toronto, Ontario  
M5T 1R4 (416) 979-2331



## Pastors appeal to members of the Christian Reformed Church

As older pastors in the Christian Reformed Church in Canada, we want to express our deep regret about some of the things that are happening in our congregation.

Our denomination is a struggling church, a church that is far from perfect. The secularism of our age has not left our congregations untouched. But we are convinced that our church is a church of the Lord Jesus Christ, a denomination that has an honest desire to abide by the Scriptures and the Reformed confessions. It has shown and is showing this desire in the proclamation of the Gospel at home and abroad, through Home Missions, World Missions, CRWRC, the Back to God Hour and other ministries.

That is why we deeply deplore the decision of some to leave our denomination because of developments that have taken place in the last 20 years. If those developments were to touch the heart of the Gospel, if they were to put in jeopardy the saving work of our Lord Jesus Christ or the uniqueness of the

Gospel, then we could understand such attention and would even participate in it.

But that is not the case. What divides us are matters about which the church has never reached full consensus: how we must interpret the first chapters of Genesis, and what exactly the role of women should be in the church of Jesus Christ. These questions have been around for a long time and have never received the same answers from everyone.

### Do we deny Christ?

We should not be amazed about that. We cannot expect that in the church all people will think alike, even when they seek to abide by the Word of God and their historic confessions. The Apostle Paul acknowledges that in Philippians 3:15: "If on some point you think differently, that too God will make clear to you."

What does amaze us is that these differences of opinion are leading to a split in our denomination, to yet

another "Reformed" church. What we find so distressing is that we are not able to deal with the issues before us in a spirit of fellowship, respect and mutual acceptance. Imagine if we who are married would solve our differences of opinion by walking away from our spouses!

It is our conviction that breaking with the church may take place only when the essence of the Christian faith is at stake and the message of the Gospel itself is questioned — when Jesus Christ and him crucified is no longer the central message, as Paul states in I Corinthians 2:2, and as we also confess in articles 27-29 of the *Belgic Confession*. But today we're seeing people leave the church for other than these basic reasons.

We pastors (some retired, some near retirement) want to state publicly that we deeply deplore this action, especially in view of irresponsible accusations levelled against our denomination.

Who can justify another split before the eyes of an ungodly world that looks on? It should be possible to work out or to

live with our differences in the spirit of Ephesians 4:1b-6, bearing with one another in love, making every effort to keep the unity of the Spirit through the bond of peace.

History has taught us that the consequences of a church split are profoundly sad, and nothing less than devastating, not only for our church life but also for our families, our schools, our joint Christian action, our children and our youth. We must avoid taking such serious action if at all possible.

In the face of the overwhelming threat that comes to us from a secular world, we have every reason to pool our resources and to form one united front over against an enemy that seeks to destroy the work of the Lord. We appeal to you: let us not destroy the unity of the church for reasons that cannot stand the scrutiny of the Lord. Let us remember the prayer of Jesus in John 17:23: "May they be brought to complete unity, to let the world know that you sent me."

Sidney Cooper  
Anthony DeJager  
Henry DeMoor, Sr.  
John C. Derksen  
J.E.F. Dresselhuis

Jacob Geuzebroek  
Gerrit J. Heersink  
Peter M. Jonker  
James Joosse  
Nicholas Knoppers

Remkes Kooistra  
Jacob Kuntz  
Andrew Kuyvenhoven  
Dick C. Los  
Bastiaan Nederhof

Jan Pereboom  
Gerrit H. Polman  
Repko W. Popma  
Gerard Ringnalda  
D.J. Scholten

Lammert Slofstra  
Louis M. Tamminga  
Carl D. Tuyl  
Anthony Vanden Ende  
Albert J. Van den Pol

Hilbert Vander Plaat  
John Van Dyk  
Peter Van Egmond  
James Van Weelden

## Good wishes from all of us

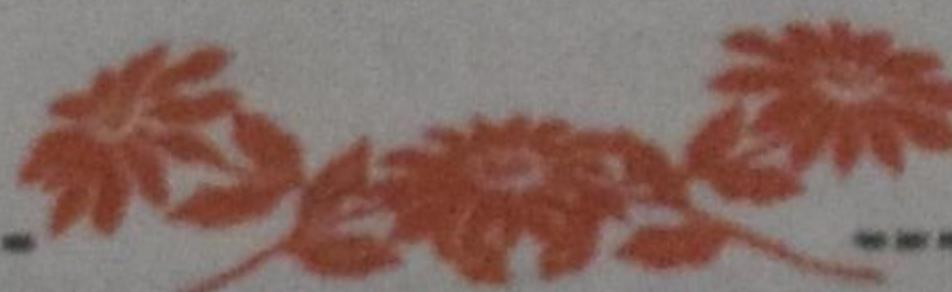
Instead of placing all the familiar faces of the C.C. staff in front of you in this season's greetings space, we thought we would present only the faces of our most recent additions to the staff: journalist Bill Fledderus, proofreader Pamela Martin and typesetter Ingrid Torn. Through them we say, "May you experience the joy of Ephrata, the warmth of the stable and the peace of the manger on December 25."

The C.C. staff



## THANK YOU

FOR YOUR SUPPORT OF BECAUSE WE REMEMBER, THE CAMPAIGN FOR SHALOM MANOR. A TOTAL OF \$1,750,000 HAS BEEN COMMITTED TO THE CAMPAIGN ON A GOAL OF \$1,500,000. THE NEW WING WILL ADD 30 BEDS AND WILL COST \$3,200,000.



I am interested in supporting the building fund please send me some information.

Enclosed is a donation for  \$1,000  \$500  \$200  \$100 for  5 years  3 years  Other \_\_\_\_\_ . In total my gift will amount to \_\_\_\_\_ when paid in full.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Postal Code \_\_\_\_\_

Make cheques payable to: Shalom Manor Building Fund  
12 Bartlett Ave.  
Grimsby, ON L3M 4N5

Merry Christmas and a Happy New Year



Pamela Martin

Bill Fledderus

Ingrid Torn



**PAUL BOERS**  
greenhouses

P.O. Box 134, St. Davids, Ontario, Canada

Flowers Canada



Member



416-262-4911  
Fax 262-5433

For: Glass & Poly Houses  
Ventilating Equipment  
Growing Benches  
H.I.D. Growing Lights  
Control Equipment  
Maintenance Materials

**SEASON'S GREETINGS**

 **THE LIVING WORD**  
Synodical Committee for Sermons for Reading Services in the  
Christian Reformed Church

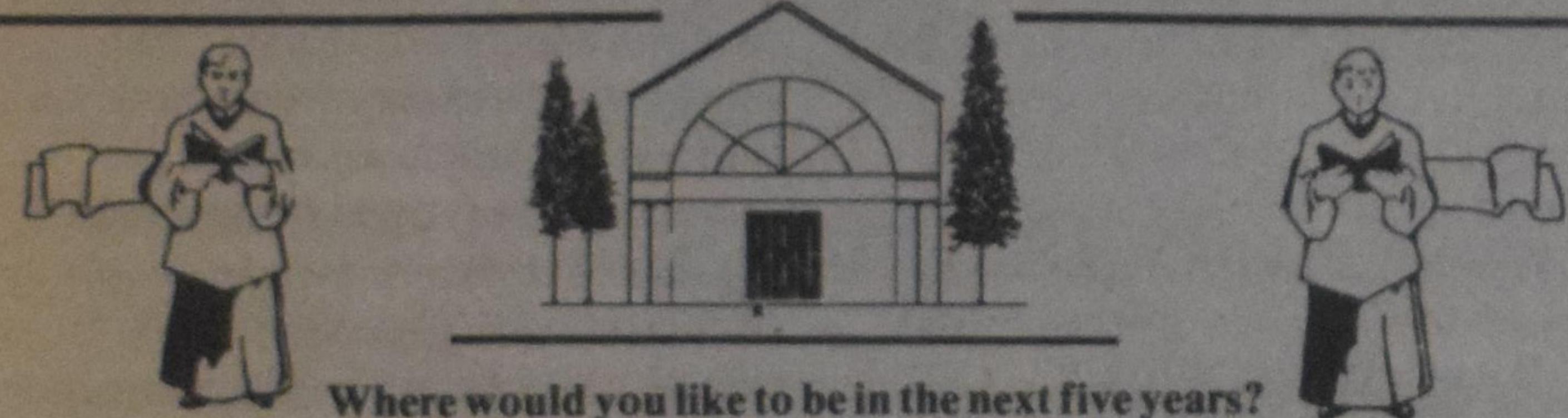
"For the Word of God is  
living and active."  
(Hebrews 4:12)

**SERMONS FOR ALL SEASONS**

Our sermons are prepared by  
Christian Reformed ministers and are  
recommended by Synod. For use in  
Reading Services in our churches, for  
Church Libraries, distribution to  
seniors and shut-ins, for use  
by ministers and elders.

Call or Write:  
**Rev. R.W. Ouwehand**  
Secretary/Treasurer  
102 Chippewa Avenue,  
Woodstock, Ontario N4T 1A1  
(519) 537-2163

**SUBSCRIBE NOW TO RECEIVE 27 SERMONS FOR 1992.**  
**RATES: \$60.00 CAN. - \$55.00 U.S. SPECIAL RATES FOR BACK ISSUES.**



Where would you like to be in the next five years?

24% of RBC graduates are pastors, church education directors, youth ministers, and evangelists.

20% are serving overseas.

25% go on to seminary and other graduate programs.

9% serve with social agencies.

Others use an RBC's degree to open doors in business and service sectors while giving leadership in the church.

RBC is now accepting applications for enrollment in September. Contact RBC's admissions office, (616) 363-2050.

RBC welcomes transfer students and adults changing career directions as well as recent high school graduates.

**FUTURES BEGIN HERE**  
**REFORMED BIBLE COLLEGE**

3333 East Beltline, N.E., Grand Rapids, MI 49505  
(616) 363-2050

**The Lighthouse**

1008 Bathurst St., Toronto, ON M5R 3G7 / Ph. (416) 535-6262



The Lighthouse Board and Staff extend their heartiest Christmas Greetings, and wish you all a Joy-filled Christmas Season.

We would like to take this opportunity to thank you all, churches and individuals alike, for your contributions to our ministry, helping us help others, meeting their spiritual, physical and emotional needs.

*A Blessed Christmas Season  
and a  
Prosperous New Year*



**CREDIT  
UNION**

Head office: 5290 Yonge St., Willowdale, ON M2N 5W5 (416) 223-8502

Willowdale • Toronto • Etobicoke • Rexdale • Scarborough • Brampton • Richmond Hill  
• Newmarket • Orangeville • Oshawa • Bowmanville

The Board and Staff  
of the Ontario  
Alliance of Christian  
School Societies  
extend to their many  
member schools and supporters  
the joy and peace we share  
in the birth of Christ!



P.O. Box 7220, Ancaster, ON  
L9G 3L4 • (416) 648-2100

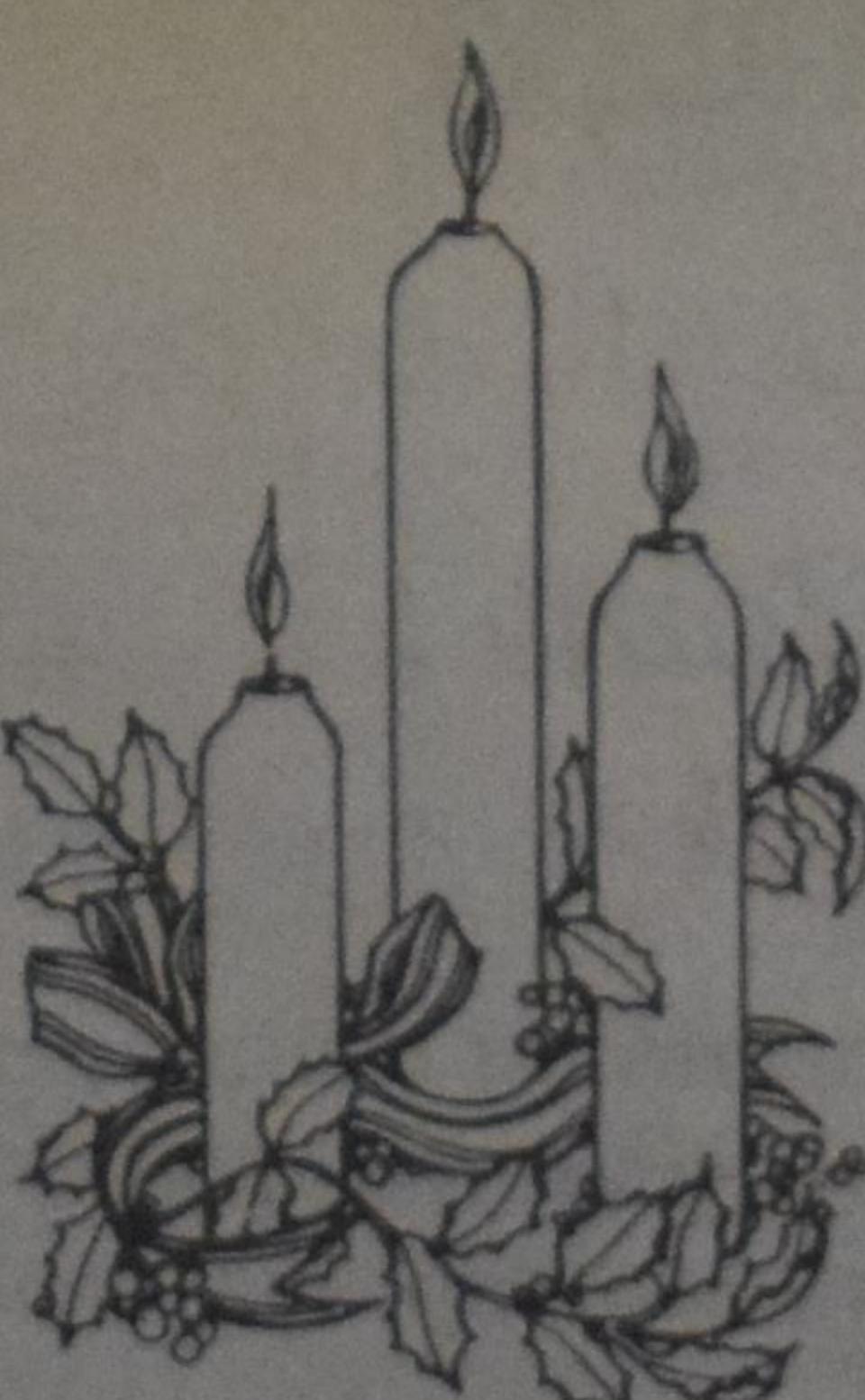


May the love, hope and peace of  
Christmas be with all our friends,  
relatives and customers  
now and throughout the New Year.



**ADA REALTY LTD.**  
Sid and Roely Vander Meulen  
6012 Ada Blvd., Edmonton, Alberta T5W 4N9

*We wish  
you a very  
blessed  
Christmas  
and a  
prosperous  
New Year*



**DUTCH TOKO**  
**EUROPEAN IMPORTS**

118 Wyndham St. N. 54 Wilson St. W.  
Guelph 822-4890 Ancaster 648-5339

Mountain Plaza Mall  
Hamilton 383-2981

**Season's Greetings to all clients**

**vander Woerd & Faber**

**Barristers, Solicitors, Notaries Public**

**Jan van der Woerd, LL.B.  
Herman Faber, LL.B.  
Harold P.R. Olij, LL.B.**



**Smithville**  
Hwy. 20, Village Square Mall  
Smithville, ON  
L0R 2A0

**Hamilton**  
187 Hughson St. S.  
Hamilton, ON  
L8N 2B6

Fax: 523-8875



## Salem Christian Mental Health Association

**Hamilton office:**  
1 Young St., Suite 418  
Hamilton, ON  
L8N 1T8  
Phone (416) 528-0353

**Business office:**  
5920 Atlantic Drive  
Mississauga, ON L4W 1N6  
Phone (416) 564-1225  
Fax (416) 564-1226

Salem is a Christian Association of people committed to providing leadership in the care and comfort of people who are mentally and emotionally distressed. As an organization we are called upon to respond to God's call and to participate in the support of healing communities where there is a faithful commitment to provide care in a milieu of Christian love, understanding, patience and hope.

Through its office in Mississauga, Salem provides information, a referral service, resources, consultation, project-funding, service to professionals, and bursaries.

At the **Hamilton Clinic**, Salem's services are primarily counselling people who have intra- and interpersonal emotional problems.

**The Hamilton Clinic's services include:**

- individual (adult and child), marriage, family and group counselling;
- assessment, consultation and counselling especially for Christian schools;
- talks and workshops dealing with a variety of issues relating to personal and interpersonal development.

Salem's service for the care and comfort of distressed people is made possible by a growing number of churches and individuals who support Salem with membership fees and donations. The annual membership fee is \$40. All donations are income tax deductible.

**EXECUTIVE DIRECTOR:** Rev. Albert Dreise

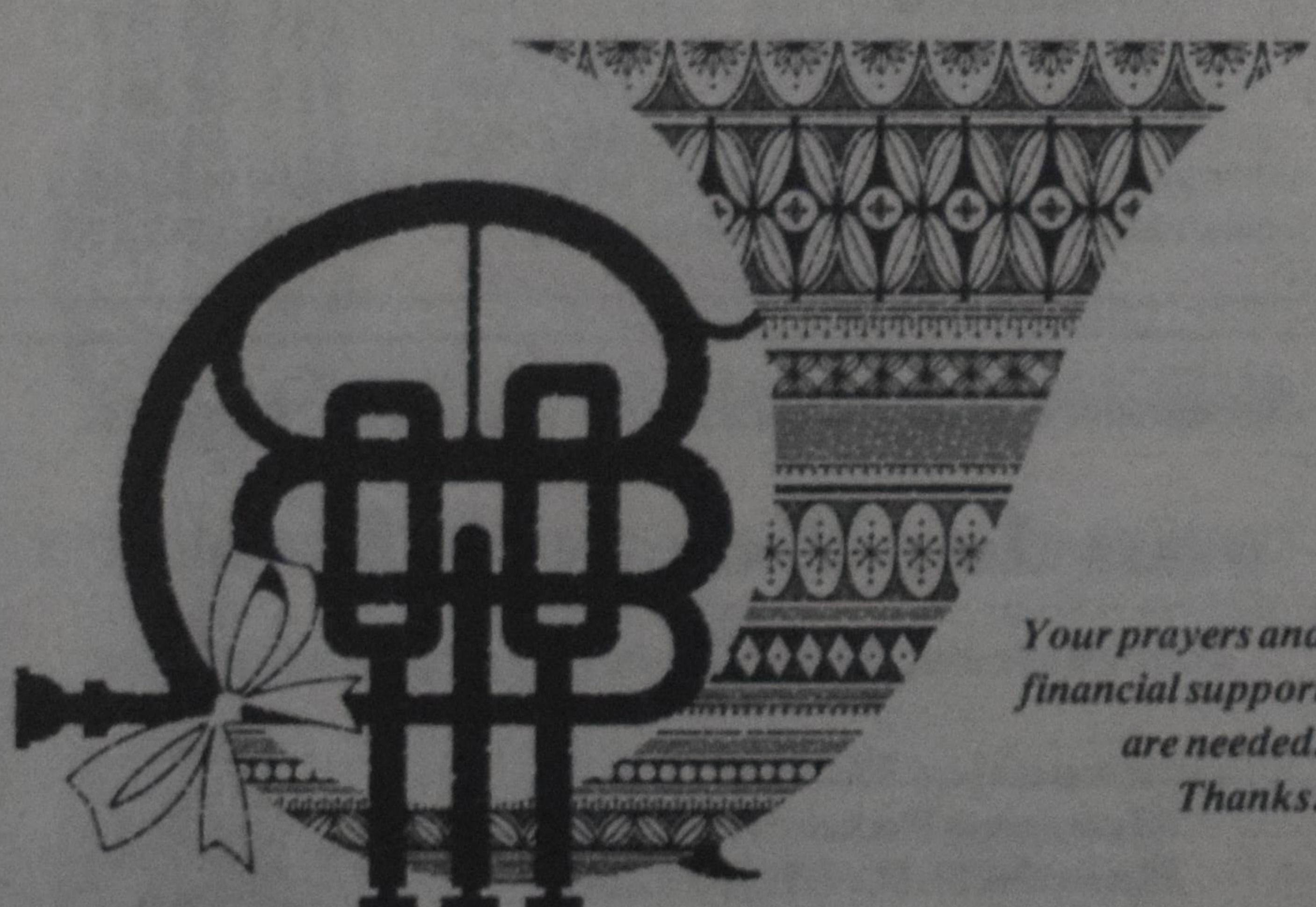
**COUNSELLORS:** Judy Cook, B.A., M.Ed.,  
Christel Vonk-Zeyl, Dip. C.B.S.  
Member CACPT

## BETHLEHEM PLACE

### *Another Way Home*

God demonstrated his love through his Son. He taught us how to love our neighbour and minister to his needs.

The Bethlehem Housing Project of Niagara provides housing plus support services to residents of the Region of Niagara. It provides hope ... a place to turn lives around.



Bethlehem Housing Project of Niagara  
58 Welland Ave.  
St. Catharines, ON L2R 2M5  
(416) 641-1660



*The Spirit does not make us all speak one language or make us all be one nation or one culture; rather he fashions a church in which every language and every culture has its own gifts ... with which to enrich the common song or praise.*

*What the church needs is not the unity of the "melting pot," but the unity of a choir where many voices sing, not in unison but in harmony, or of a garden where a thousand different flowers bloom in breathtaking variety.*

Jamie R. Vidal

## SCORR

Synodical Committee  
on Race Relations of the  
Christian Reformed Church  
2850 Kalamazoo Ave., SE,  
Grand Rapids, MI 49560

SCORR is an arm of the Synod of the CRC  
mandated to encourage racial reconciliation  
and ethnic minority leadership.



The Christian  
Reformed Church  
in North America



Council of  
Christian Reformed  
Churches in Canada



Christian Reformed  
World Missions



Christian Reformed  
World Relief Committee  
of Canada



The Back  
to God  
Hour/Vision 20

### CRC PUBLICATIONS

3475 Mainway  
Burlington, ON  
L7R 3Y8  
(416) 336-2920



May  
The Prince of Peace  
dwell  
in  
your  
heart  
That  
His Light  
may  
shine  
through  
your Words & Deeds  
during  
the  
year of  
Our Lord  
1991



DECEMBER 6, 1991

## Cinema/Media

### Cinema summaries

Marian Van Til

### Beauty and the Beast

Marian Van Til

**Rated Family**  
*An animated Walt Disney production.*  
*With the voices of Robby Benson, Paige O'Hara, Angela Lansbury, Jerry Orbach, Richard White, David Ogden Stiers.*  
*Songs by Alan Menken and Howard Ashman.*  
*Directed by Garry Trousdale and Kirk Wise.*

If you're relooking for a family film to see during the Christmas holidays, forget *The Addams Family* and *All I Want for Christmas: Beauty and the Beast* is the one to see.

This re-telling of that old-time French fable is Walt Disney Production's 30th full-length animated feature. Based on the fable itself and partially on Jean Cocteau's 1946 film version, this production has all the earmarks of a classic.

The story has been well-filmed at least three times before, both for theatre and television. The current filming, however, is the first animated version; it meets the high standards set years ago by Walt Disney himself.

It's hard to find anything wrong here. The animation is superb and looks three-dimensional, immediately drawing you into the story. Each major character was drawn and animated by a specific team of six or so artists, a method which no doubt contributes to the film's visual and story-line continuity. (Animators seem to agree that despite the amazing pictures computers can "draw," the painstaking process of animating by hand pays off; it simply looks more realistic.)



The characters' expressive voices, including the singing, are provided by a number of respected actors who obviously had a lot of fun on this project.

The songs themselves are catchy but not trite. And they serve to further illuminate a character; they're not just musical show-stoppers.

The directors' approach to the story itself is commendable too — and creative. The fable concerns a young prince who coldheartedly refuses to aid a twisted old woman who comes calling in search of food and warmth. She insists that she is far more than what she seems and gives him a chance to change his mind. When he doesn't, she curses his lack of compassion and hospitality.

We see the immediate wages of sin: he degenerates into an ugly, terrorizing beast, matching his previous behaviour. The curse will not be broken unless or until a young woman falls in love with him — an extremely unlikely occurrence unless he repents of his foul behaviour and can himself learn to love.

#### Ingenious plot device

An always problematic aspect of transforming this fable into film has been its long conversations between Beauty and the Beast. Such talk, accompanied by virtually no action, does not translate well into film. The directors have solved that by making the curse extend to the prince's entire household (the Beast's sin, like Adam and Eve's, extends beyond himself). The servants become household objects such as candlesticks, clocks, teapots, dishes. As such they are able to awkwardly move about and can still talk, taking much of the onus for discussion and action off the two main characters. This plot-moving device is ingenious and the resultant "characters" endearing.

### Mazda drops 'Saturday Night Live' advertising under pressure from conservative Christian group

IRVINE, Calif. (EP) — After being targeted for boycott by the American Family Association (AFA), Mazda Motors of America has withdrawn its advertising support of NBC's "Saturday Night Live."

"We have pulled our advertising," Mazda spokesperson Jack Pitney told *Adweek* magazine. "We are completely off the show as of this weekend. Wildmon brought to our attention some of the potential problems with advertisements on 'Saturday Night Live.' We reviewed our internal procedures for screening and concluded he was correct; that we should not have been advertising."

Wildmon said his organization, a group of mostly fundamentalists and evangelical Christians, asked sponsors of "Saturday Night Live" to withdraw their advertising four months ago. AFA's request include copies of scripts for four sexually-explicit skits. Wildmon said, "Mazda wrote back, 'If you don't like it, just change the channel.'" At that point, AFA decided to launch a boycott of

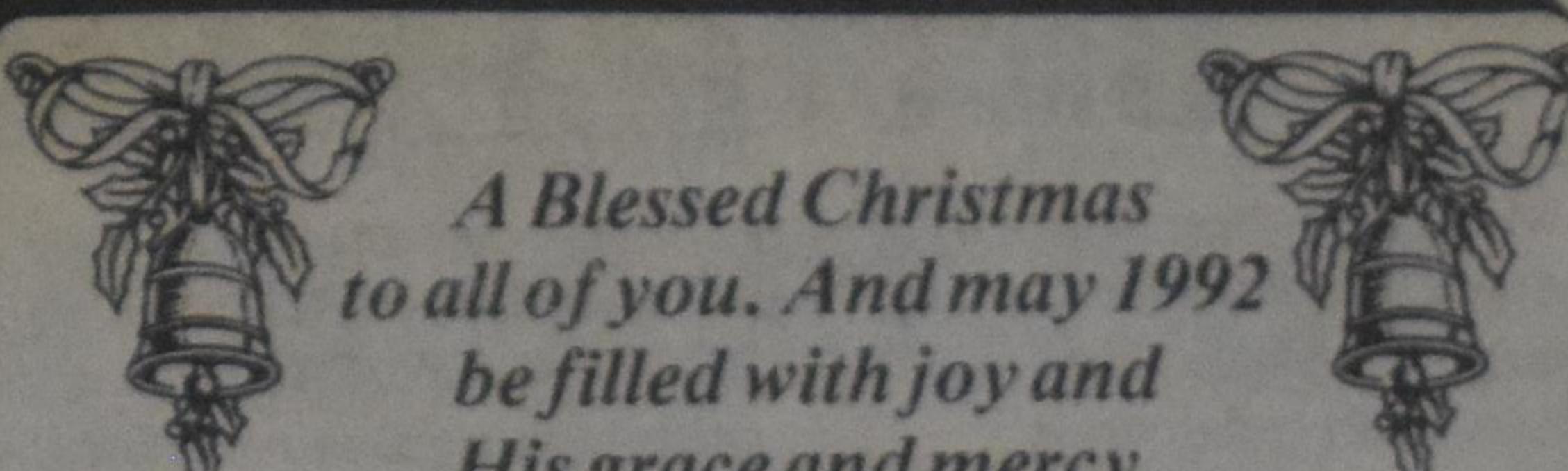
Mazda. Wildmon contacted his organization's 850,000 supporters, and urged them to stop buying Mazda products, and to let Mazda dealers know why they were boycotting.

Wildmon said his organization received strong support from Mazda dealers across the country. "I think this was a case where the corporate officers were out of touch with the local dealers and their customers," he said.

Wildmon said that other companies — including AT&T, MCI, Dr. Pepper, Wendy's, and Pepsico — have also discontinued sponsorship of "Saturday Night Live."

"They're hurting," he said. "They're selling a lot of beer advertising right now. Beer people don't care what they sponsor."

Most of the other companies that have withdrawn from "Saturday Night Live" deny that their decision had anything to do with pressure from AFA. Wildmon isn't surprised. "I haven't dealt with a company yet that said that their decision was because of us," he said. "It's just been 101 strange coincidences."



**VERSTRAETE TRAVEL SERVICE Ltd.**

Phone us now: (416) 969-8100

### BIEDERMEIER SUIKERSCHEP CADEAU



GIVE A 6 MONTH OR A ONE YEAR SUBSCRIPTION TO *De Margriet*, *VIVA* or *NIEUWE REVU* TO A FRIEND, RELATIVE OR TO YOURSELF FOR CHRISTMAS and receive a heavy silverplated 'Biedermeier Suikerschep' valued at fl. 20, as our Christmas Gift to you!

Combine this with a subscription to *De Nederlandse COURANT* for additional savings! The first issue will be mailed just before Christmas with a letter in which we advise from whom the gift is!

**MARGRIET**    **VIVA**    **REVU**

YES please send the above magazine(s) as a Christmas Gift to:

NAME: _____	ADDRESS: _____
CITY: _____	PROVINCE: _____
POSTAL CODE: _____	



and send me my 'Biedermeier Suikerschep'. Please check off option and mail cheque or money order to the address below together with your name and address:

<input type="checkbox"/> 6 Months \$55.00 (26 issues)	<input type="checkbox"/> With <i>Nederlandse COURANT</i> \$60.00
<input type="checkbox"/> 12 Months \$99.95 (52 issues)	<input type="checkbox"/> With <i>Nederlandse COURANT</i> \$109.95



**De Nederlandse  
LEESKRING**

3019 Harvester Road, Burlington, ON L7N 3G4

Phone: (416) 333-1913 1 (800) 268-7268 Fax: (416) 333-5958



WARE  
GROOTTE

## Church

Marian Van Til, page editor

# Ancient boat found in Sea of Galilee believed to be exact type of vessel used by Jesus

CHICAGO, Ill. (EP) — Five years after the discovery of a 27-foot boat believed to be the exact type used by Jesus and his disciples, the Israel Antiquities Authority has released a report on an extensive study conducted on the find.

The findings of their study were reported by Shelley Wachsmann, director of the project for the Antiquities Authority, who commented on the importance of the boat's discovery. Wachsmann made his comments on Nov. 5 in Chicago during the annual meeting of the Council for the

Advancement of Science Writing.

Purely from an archaeological standpoint, the boat is not extraordinary, explained Wachsmann, because other, older boats have been excavated. The reason for scientific interest? "This is the type of boat used by Jesus," Wachsmann said. The boat is unusual because it is made of wood, which rarely survives the centuries to be studied by modern-day scientists. It is the only such boat available for study.

There are many biblical

references to wooden fishing boats used on the Sea of Galilee but none of them have ever been found, Wachsmann said. Although he and other scientists suspected that some of them might be preserved in the mud, archaeological work has been limited in the freshwater lake.

The boat was discovered in 1986 when two fishermen spotted it at the edge of the Sea of Galilee in Israel, which had receded considerably due to a drought at the time.

Excavations had to be done at great speed, since the Sea of

Galilee began to rise; but within 11 days the boat was removed from the mud and encased in hard foam, then transported to a conservation tank.

Excavating the boat and preserving it was extremely difficult, Wachsmann said, because the wood was waterlogged and had the consistency of wet cardboard.

"The wood cells are filled with water, like balloons," he explained. "When the water dries out, they collapse and cannot be pumped up again. The wood then turns to dust."

To keep that from

happening, the boat has been immersed for several years in a holding tank filled with a fluid that slowly replaces the water in the wood with wax. When the process is complete, the boat will be stable enough to allow it to be displayed. Its immersion in mud is what allowed it to survive the centuries, Wachsmann said. The mud protected the wood from bacteria that would have rotted it.

## Vietnamese house church leader sentenced to three-year term

HONG KONG (NNI) — The leader of one of Vietnam's largest independent house church movements has been sentenced to three-year's imprisonment for allegedly "pursuing religious activities without permission" and using such activities "to fight the government," according to confirmed reports from sources in southern Vietnam.

Pastor Tran Mai, in his mid-30s, was arrested by police at his home in Ho Chi Minh City (formerly Saigon) shortly after 9:00 a.m., Oct. 31.

Authorities later searched his house for evidence supporting the arrest order, but sources say nothing was confiscated.

Mai has not been formally charged by authorities but has been given a three-year administrative detention sentence. It is believed he is currently being detained in Phan Dinh Luu Prison, in the Gia Dinh district of Ho Chi

Minh City.

Mai is the third prominent Vietnamese house church leader to be imprisoned this year for alleged "abuse of religious powers." The two other Christian leaders, Rev. Dienh Thien Tu and Pastor Tran Dinh Ai, were arrested in late February and are also serving three-year administrative detention sentences. The clerics are believed to have been targeted by the communist authorities for their alleged links with overseas Christian organizations.

### Church members interrogated

Sources indicate that prison authorities plan to transfer Tu and Ai from Phan Dinh Luu prison to a rural camp in Song Be Province at the end of November.

House church leaders recently told one source that

police had repeatedly interrogated many unregistered church members in Ho Chi Minh City since late February over their involvement with the house church movements — detaining most for periods

between one week to two months.

In an interview with an NNI source in August in Ho Chi Minh City, Mai predicted his arrest and claimed the current wave of government repression against unregistered

Vietnamese Christians was serving to strengthen lay leadership of the house church movements. When asked if he feared arrest and imprisonment, Mai answered, "The Lord has prepared me for that."

## Week of prayer for Christian unity

TORONTO (CCC) — The annual "Week of Prayer for Christian Unity," sponsored in this country by the Canadian Council of Churches will be celebrated in local churches of various denominations January 19 to 26, 1992.

Countries around the world will be observing this week of prayer.

The theme for 1992 is *I am with you always*. The texts used in the kits prepared to help churches focus on the event, are prepared by a team which includes Anglican, Baptist, Christian Church (Disciples of

Christ), Lutheran, Presbyterian, Roman Catholic, Salvation Army and United Church representatives.

Sample kits and suggestions for use are available through various denominational offices and ecumenical networks. A poster and a bilingual service booklet are available by contacting the following before December 6:

- For those living west of the Manitoba-Ontario border, call toll-free: 1-800-663-2775.
- Those living east of the Ontario-Manitoba border can call toll-free: 1-800-387-7164.

Also included in this package is a copy of the council's newsletter, *Entre-nous*. Inside *Entre-nous* is a special supplement for the Week of Prayer for Christian Unity. Material in the supplement can be used by church educators to encourage understanding of ecumenism. More copies of this material can be ordered from the Canadian Council of Churches. Call 416-921-4152, or write to the CCC, 40 St. Clair Ave. E., Ste. 201, Toronto M4T 1M9.

## Lutheran relief helps massacre survivors

SANDUR, India (EP) — Lutheran World Relief, the overseas development and relief arm of the Evangelical Lutheran Church in America (ELCA) and the Lutheran Church-Missouri Synod, has authorized a grant of \$3,500 for 700 survivors of a massacre in Sandur, India. Twenty-nine young members of the Andhra Evangelical Lutheran Church of the untouchable caste were

killed by high caste Hindus in September, according to a report from the ELCA.

It was reported the massacre took place as a reprisal for the increased involvement of the untouchable caste Christians in the social and cultural life of the community. The survivors, including the 29 widows and families of the slain Andhra church members, were moved to a safe haven in the

compound of the church headquarters in Guntur.

Lutheran World Relief's grant, channeled through the Lutheran World Federation, will help provide food and shelter for the survivors for two months.

## Schuller back at work

GARDEN GROVE, Calif. (EP) — Televangelist Robert Schuller, 65, was back in the pulpit six weeks after having brain surgery. Speaking at his Crystal Cathedral Nov. 3, Schuller said that he felt terrific. Schuller suffered a cerebral hemorrhage after hitting his head on the roof of a car Sept. 1, in the Netherlands.

**We are the Church Together!**



For more information on including persons with disabilities in your congregation, contact:

**COMMITTEE ON DISABILITY CONCERN**  
2850 Kalamazoo Ave. SE  
Grand Rapids, MI 49560  
(616) 246-0837



## OFFERING TO DECEMBER 31

RRSP 8.5%  
(compounding monthly;  
equal to 8.8%  
regular interest)

Regular fund  
8.75%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.  
Call: (416) 461-1207 evenings or  
Write: Christian Reformed Church Extension Fund  
45 Harriet St., Toronto, ON M4L 2G1

## Know stores' return policies when Christmas shopping

(MCCR)

Christmas-season shopping can strain your imagination as well as your pocketbook if you look for something other than the usual tie and socks for Dad. Before you buy, consider whether he'll really want the latest rock video, and check the shop's policy on refunds and exchanges.

"Some people think stores have to accept returns," says Marilyn Gurevsky, assistant manager of Ontario's Consumer Services Bureaus. "In fact, they don't. Many businesses believe a fair refund and exchange policy keeps customers coming back, but it's their decision...not the law."

Return policies are often clearly posted. If you don't see it, ask the clerk to explain the store's policy and to write it on the back of your receipt.

Find out if the store offers full or partial refunds, exchanges or credit notes. Also, while some stores accept price tags as proof of purchase, others may require a receipt or charge-account bill. If you think you might have to return the item, don't forget to ask.

Many retailers accept returns on some articles but not on others. Jewelry, shoes,

undergarments and other personal items are often not returnable for sanitary reasons. Goods that can't be resold because they're no longer in stock or in fashion are also frequently exempt from refund and exchange policies.

Some sale prices are possible because the retailer gets a good deal from a manufacturer and passes the savings on to the customer. This merchandise is likely to be returnable.

### 'Loss leaders' seldom returnable

But one type of sale item can that can almost never be returned is the loss-leader.

Articles on sale are placed near the shop entrance to draw people's attention. The merchant intentionally sells them at a "loss" to "lead" shoppers into the store.

Most stores set limits on what condition goods can be in when they're returned. Some say packages can't have been opened. This is common with video and audio tapes and many other products that can be easily damaged.

In certain cases, goods may even be returnable if they've been damaged from use. But if the damage is caused by

misuse, most stores will refuse the refund.

Consumers have protection under the Business Practices Act if goods don't live up to sales or advertising claims. If a product doesn't work the way the salesperson said it would, you can ask for your money back within six months of purchase. To do this, send a registered letter stating, "I exercise my right of rescission under Section 4 of The Business Practices Act." Include your reasons for making the request and a full description of the item in the letter. Also, send along a copy (not the original) of your receipt.

Safeguards aside, the best way to avoid problems with refunds and exchanges is to shop carefully. When considering expensive items, do some homework before you buy. Librarians will be happy to show you many worthwhile consumer publications.

Take the time to compare prices, quality and stores' reputations for service.



### New Arrivals from Europe

TRADITIONAL EUROPEAN ELEGANCE  
AND QUALITY HAND-CRAFTED FROM  
ONLY THE FINEST MATERIALS

Right now, you will see one of the largest showrooms in North America featuring the finest European crafted and styled furniture. Produced by our factory in Germany. Wall units made from oak, walnut and mahogany. Custom living room furniture featuring select Dralon and Mohair Velour from Holland. Coil spring construction only. Traditional quality backed by unsurpassed service. We guarantee it!



**S C H R Ö D E R**  
FURNITURE CANADA LTD.  
2 BLOCKS W. OF ERIN MILLS PKWY.  
ON DUNDAS ST. MISSISSAUGA  
Phone (416) 828-9511

### CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

Free of charge — Confidential  
Public presentation — Home visits



Please write: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8  
or telephone: (416) 598-2181

# Constitutional reform is about many things.

## But mostly it's about you.

As Canadians, we are now facing one of the most important challenges in our history. Proposals have been put forward by the Government of Canada to improve our Constitution. These proposals, for a more united and prosperous Canada in which all Canadians can feel at home, are currently being reviewed by a special parliamentary committee. They will also be considered by a series of conferences run by independent Canadian organizations.

*Some of the proposals include:*

- ◆ a Canada clause that speaks of our hopes and dreams as Canadians, our values, our diversity, our tolerance and our generosity of spirit

- ◆ recognizing the right of aboriginal peoples to govern themselves while being protected by Canadian law

- ◆ ensuring recognition of Quebec's distinctiveness and of minority language groups

- ◆ reforming the Senate to make it elected, effective and much more equitable than it is now

- ◆ strengthening Canada's economic union so Canadians can work and conduct business anywhere in the country

- ◆ guaranteeing property rights.

Get involved and find out more about how these proposals will shape the future of Canada, call toll-free:



# I-800-561-1188

Deaf or hearing impaired call: 1-800-567-1992 (TTY/TDD)

**Canada**  
Shaping Canada's Future Together

CHRISTMAS 1991

# PRESENTS

## *with presence!*



One of the great strengths of the Christian Reformed Church has been its emphasis on singing together. This Christmas you can help maintain that rich tradition of music by giving a gift that enriches our ability to worship and praise as well as binds us together as one church: the *Psalter Hymnal*. The hymnals we share allow us to be present, both physically and spiritually, with Christians from different places and times. Give your loved one a personal copy of the *Psalter Hymnal*, now available in several editions, or choose from four cassette recordings of new and familiar songs.

**Psalter Hymnal: Pocket Edition**—This compact edition of the 1987 *Psalter Hymnal* includes songs, ecumenical creeds, Reformed confessions, and the contemporary testimony of the CRC. Just under 5" x 7", this soft-bound book is easy to slip into a purse and lightweight enough to tuck into a suitcase. #2100-0500 \$13.15

**Psalter Hymnal: Leather-Bound Edition**—The richness of our worshiping tradition is captured in this deluxe edition of the 1987 *Psalter Hymnal*. All of the 641 songs are included, as well as the creeds, doctrinal standards, and liturgical resources. Perfect for gift-giving with its genuine leather binding, silver-gilded edges, and a ribbon marker. #2100-0200 \$59.95

**Note:** The 1987 *Psalter Hymnal* is also available in worship (including all confessional and liturgical resources), regular (songs only), spiral-bound, and large-print editions (text only).

### PSALTER HYMNAL CASSETTE RECORDINGS

**Sing a Psalm of Joy**—These 16 psalms of prayer and praise, all from the 1987 *Psalter Hymnal*, were recorded by three Canadian choirs: the Ambassadors Male Choir, the Adoramus-Maranatha Choir, and the Redeemer College Choir.

#2310-2300 \$11.95

**In the Presence of Your People**—This recording by the Calvin College Alumni Choir and the St. Cecilia Youth Chorale has been extremely popular among CRC music-lovers. Features 17 Bible songs from the 1987 *Psalter Hymnal*.

#2310-2200 \$11.95

**We Come, O Christ, To You**—This recording by the Dordt College Concert Choir includes 18 songs from the "Church at Worship" section of the 1987 *Psalter Hymnal*. The songs lead the listener from the opening of Worship through the sacraments to the close of worship.

#2310-2100 \$11.95

**Lift High the Cross**—These 16 selections from the "Church Year" section of the 1987 *Psalter Hymnal* lead the listener through the church year from Advent to the birth of the church at Pentecost. Recorded by the Calvin College Oratorio Society.

#2310-1100 \$11.95

**With Heart and Voice**—The children on your gift list will love this songbook containing 160 songs from the new *Psalter Hymnal* that are especially suitable for children. The brightly colored cover entices children to sing and play through Bible songs and hymns that they may have heard in church.

*Spiral-bound, soft cover*  
#2100-0700 \$7.80

*Case-bound, hard cover*  
#2100-0701 \$9.55

To order, call toll-free:


**CRC PUBLICATIONS**

P.O. Box 5070  
Burlington, ON L7R 3Y8  
1-800-263-4252

# Calvinist Contact

Christmas 1991

*He was in the world, and though the world was made through him, the world did not recognize him.*



**George Vandervelde**

Luke hears Peter speaking in the house of Cornelius. He is fascinated when Peter presents Jesus as one anointed by God with the Holy Spirit and power. He's puzzled too. Peter says that Jesus went about doing good and healing all who were under the power of the devil, because God was with him. How strange. Why make such a point of God anointing him with the Spirit — as if he couldn't do good or heal, except for the Spirit. After all, he was the son of God, wasn't he?

But Luke is even more astonished at what happens next. While Peter is still talking about this Spirit-endowed Jesus, now judge of the living and the dead, and announces that there is forgiveness in him for all who believe — there is another cloud-burst. Those listening to Peter are drenched by the Spirit. Gentiles speak in tongues and praise God. It seems like Pentecost all over again. What is going on? How did it all start?

**Whispers in Galilee**

Luke traces the story of Jesus and the Spirit back to the beginning, when Jesus comes on the scene. And there he discovers the first Pentecost rumblings. Whispers, actually. Since the death of the last Old Testament prophet, the Spirit seemed hushed, or gone on a 400-year leave of absence. But now the Spirit suddenly springs into action — along with angels!

Gabriel startles Zechariah and Mary. In fact, he appears to frighten them. Before he can deliver his message he has to calm them down: "Don't be afraid." Later a huge phalanx of heavenly peace-warriors, from out of nowhere, pierce the dark stillness of a lonely Galilean night sky.

The Spirit works differently. He comes upon a young girl probably still a teenager. In the hidden stillness of her womb he forms the One who will forever change the course of human lives, of human history, of the universe. Then Gabriel disappears. Poof — no proof. All there is to see is a single girl, soon to be pregnant. Mary's head is spinning. Can this really be — or am I going crazy? It all seemed real enough when the angel stood there. Then she had bravely said, "I'll take you at your word." But there's no angel in the woozy morning, or in the scary night when questions pounce. Where is Gabriel at noon when neighbours avert their eyes and talk behind her back?

**Spirit-breathed words**

At that point the Spirit comes through, not in some dramatic angelic appearance but in a shape and voice as familiar as that of her older and wiser cousin. Tipped off by the angel, Mary has to talk to Elizabeth. Elizabeth is expecting a baby too. Though she's really too old for that kind of thing, at least she's married. The moment they meet the Spirit comes through. Even the baby gets into the act with some swift thrusts of his tiny legs.

The Spirit fills Elizabeth to the brim with joy. It spills over in words that are

just what Mary needs to hear. Ah, it's wonderful to hear from an angel about what's happening to her, but there's nothing like hearing these Spirit-breathing words from the mouth of Elizabeth: "Blessed are you among women, and blessed is the child you will bear." And to be addressed by her older relative as "The mother of my Lord" — it's almost too much.

But there's no "poof." There stands her cousin, bigger than life, bigger at least than the last time she saw her. The "barren one." Ha! Mary can grab her, dance a quick two-step, feel, see and hug the truth of the angel's words. And hearing Elizabeth's words Mary knows that the Spirit has filled Elizabeth, turning her into a prophetess, one who gets to the bottom of what God is doing in their lives.

**More than emotions**

The effect of the Spirit's stirring seems to be contagious, or maybe the Spirit likes to work best where two, if not three, are together, focused on the yet-to-be born Jesus. All alone, confronted by the angel, Mary's words had been few. But hardly has Elizabeth finished prophesying than Mary takes over. You can tell that it's a work of the Spirit — true prophecy — for this is more than an eruption of emotions. To be sure, that too — joyous exuberant emotion. But it's more: she uncovers the depth and breadth of what's happening in the light of what God has done in the past.

She recalls the poem she had learned so well at home and in the synagogue, the poem written by Hannah. Through it the Spirit points Mary beyond her own personal situation. He places what is happening on the big map of God's dealing with Israel. Mary shouts for joy of God's loyal love that embraces generation upon generation.

After the Spirit seems to have gone on a 400-year silent retreat, here he is. The living, pulsing, kicking proof lies concealed in her and her cousin's womb. After creating the hidden, the Spirit uncovers the meaning of the hidden. He makes Mary see, through the song of Hannah, that it was not in obvious strength, not in glitzy power, but by his Spirit that God accomplishes his peace plan.

**Christmas through****Pentecost****eyes**

In his own way God accomplishes revolutions. The powerful Nebuchadnezzars and Ahabs, the Hitlers and Ceausescus, fall from their thrones. The Spirit-formed life that Mary carries shakes the empire. In her song, ego-tripping Caesars trip. Thick walls crumble. Dictators collapse. Priests may be brutally crushed — Mary sees the perpetrators dashed. Even when they are not immediately replaced by people after God's heart, God is not stymied. Though despised and oppressed, those after his own heart carry the secret of God's plan.

**A frail beginning**

Yet, dis-Spirited eyes see two women and two unborn children versus the dark abyss and conclude: impossible odds! Even the Spirit seems to agree. When he fills Simeon, Mary hears that the vulnerable life she carries will cause the rising and falling of many, will be a symbol that is spoken against — and will mean a sword through her own soul. Light of the Nations, the Spirit breathes; yet the darkness is not banished. Two pregnant women. Wrong sex, wrong condition, wrong class, wrong time, wrong place. Grandiose lyrics. Wrong tune.

How feeble a beginning here. Even the Spirit seems frail — especially when compared to the time the Spirit burst fresh upon the creation scene. Then the spirit hovered like an enormous brooding bird over the primeval waters of the earth. The Creation was brimming with promise, the promise of Spirit-filled and Spirit-directed life. Compared to the cosmic bird, what is a dove? Yet here is the child as yet unborn, formed by the Spirit, to be filled, equipped, anointed, directed by the Spirit, sustained in his suffering and raised from death by the Spirit.

Through Pentecost eyes, Luke traces the stream which he saw surging freely among the Gentiles at Cornelius' house, back to the nestling of the dove at the Jordan, and farther back, to the new beginning with Mary and her child.

A truly new age dawns for us, Gentiles — if we look with Pentecost eyes.

George Vandervelde is a Senior Member in Theology at the Institute for Christian Studies in Toronto. He lives in Willowdale, Ont.



## The Berlin Wall and Handel's Messiah

### Wallace Bratt

Not many of us would think of going to Stratford each fall, as my wife and I do, if the only play ever performed were *Hamlet*. Even a full year's interval between productions would not be enough for most of us. We prefer variety, and our society has conditioned us to expect it.

In two weeks, however, we plan once again to hear the Calvin College Oratorio Society's presentation of Handel's *Messiah* — even though we heard it last year, the year before, and many times before that. And we surely are not alone in our persistent appreciation of this work.

There are, I suspect, many reasons for *Messiah*'s continuing appeal. The beauty of the music and the inspiring sight of three to four hundred Christian college students singing and playing their hearts out account for part of its drawing power, but surely not for all of it. *Messiah* speaks to us personally and somehow touches us over and over again because it addresses such a broad range of our experience and need. "He Shall Feed His Flock," for example, and "the Trumpet Shall Sound" give comfort to those of us who mourn,

while "Worthy is the Lamb" with its soaring Amen chorus affirms our joyous expectation of the Kingdom fully come.

Since East Germany's quiet revolution of 1989 and the dismantling of the Wall, it is the "Hallelujah" chorus which moves me most of all.

### Visit to the museum

The Wall was still firmly in place in the summer of 1987. So was the government which had built it and stubbornly maintained it at enormous cost. Early that May morning I had entered East Germany at the border crossing Friedrichstrasse in Berlin, enduring in the process the indignity and mild anxiety such crossings generally involved. My friend Hellmut, pastor of Luther's "Stadtkirche" in Wittenberg, had picked me up in his red Wartburg and had driven me to Halle where he wanted to show me his boyhood home and the Handel museum.

I clearly remember our visit to Hellmut's home, which was still graced by the stately chestnut trees under which

he had played as a boy. I remember in even greater detail our visit to the Handel Museum.

Hellmut, who loves music, was proud of that museum, and he had a right to be. There it stood, gleaming with a fresh coat of yellow paint in the midst of the industrial grime of socialist Halle. And its interior was fully as attractive as its exterior. Loving and knowledgeable hands had built its exhibits. We spent a delightful hour looking at them while hearing recordings of Handel's music in the background.

### When, O Lord?

Just as we were leaving, the stereo system began playing the "Hallelujah" chorus. I remember pausing and listening to the line "King of kings, and Lord of lords." I remember being comforted, for Hellmut's sake and the sake of everyone else living behind the Wall. I also remembered wondering when that divine lordship over East Germany's communist kings would finally openly assert itself. Not soon, I mused.

Two years later, contrary to the grim

expectations of laypeople and experts alike, the Wall came down. The "Hallelujah" chorus wasn't played during the celebrations, but it should have been. All of us are better at analyzing the political and economic forces which bring about the collapse of a given system than we are at acknowledging the Kingship of Christ and the shaping force of God's hands in history.

Things haven't improved in the area of Kingship acknowledgement since Desert Storm. They may have worsened. Political leaders now arrogantly speak of a "new world order" as though it were theirs to craft. They appear not to know who is King.

When I hear the "Hallelujah" course in two weeks I shall think of Halle and Hellmut and the Wall. I shall also, by God's grace, be reminded of that Kingship which both fully is here and is yet to come, the enduring Kingship of which Handel taught us to sing with such special eloquence.

Wallace Bratt is professor of German at Calvin College, Grand Rapids, Mich.

## Babushka's Christmas Dream

**M**arion Schoeberlein

Babushka was cleaning her house again. Her house was so clean that not a speck of dust was on the floor, not a dish was out of place in her cupboard. She washed her windows until they sparkled, and scrubbed her floors until they shone.

Every night she fell asleep dreaming of the time her husband, Lenska, had been alive and they had celebrated Christmas in the happiest way.

Now it was Christmas again and Babushka missed Lenska more than ever. She trimmed her tree and put up his creche and baked so many cookies that she didn't know what to do with them except to share them with all her neighbours and friends.

On Christmas Eve, though, after she had drunk a glass of wine and visited in the people's houses she felt more lonely than ever when she came home.

Babushka kissed Lenska's picture before she blew out her candle and prayed, "Oh God of Poland and all the world, let me see Lenska again in my dreams tonight."

Half an hour later she was deep in her dreams and doing, of all things, her housecleaning.

Suddenly she heard a knock at the door.

When she opened it, Lenska stood there, shivering.

"Babushka," he said, "I've come to take you to the stable to see the Christ Child."

"Lenska, my dear husband, I am so happy to see you," she said. "I want to

go with you but who will finish my cleaning?"

"Babushka, our house is the cleanest in all Poland, but if there is one speck of dust left you can clean it up when you return. After all, tonight is Christmas Eve."

The hall clock chimed midnight and somehow Babushka knew she must go with Lenska tonight to find the Baby Jesus.

"Oh Lenska, I'll come with you!" she whispered, "I will finish cleaning when we return!"

She took his hand and they walked through the silent, snowy streets together.

Babushka did not feel the cold because she was warmed by the great warmth of Lenska's spirit heart.

When they reached the forest Babushka cried, "Look, Lenska! Let's cut down that little pine tree and take it as a present to the stable."

"No, No, Babushka!" Lenska told her, "We must take the Christ Child a better present than that!"

"You're right, Lenska! You're always right!" Babushka smiled.

"Listen! The church bells are ringing!" Babushka said when they came to church, "Let's go inside a moment and listen to the singing before we go on."

"A good idea!" Lenska agreed.

The church was filled with people listening to children singing. The children's high soprano filled the air.

"I don't know if the sound of the bells is prettier — or the sound of the children

singing," Babushka whispered to Lenska.

"It would be nice if we could take this music as a gift to the Christ Child," Lenska whispered back, "but that is impossible. Besides, he had the songs of the angels. I think, Babushka, we must travel on now. It is getting late and we want to get to the stable before dawn."

Lenska pressed his wife's hand into his as they left the church.

**T**he snow was falling all around them now. It danced a silver ballet everywhere.

"Wouldn't it be wonderful if we could take a snowflake to the Baby Jesus — one that we could freeze into a pearl and lay at his feet?" Babushka asked Lenska.

"You are full of ideas for Christmas presents," Babushka laughed. "But look! There it is — the stable. We're here at last!"

"But we haven't any gift for him," Babushka cried, "we must give him something!"

Then she spied an old broom outside of the stable.

"Lenska, I've found my gift!" she said, picking up the broom.

"Are you crazy, Babushka? What would the Christ Child do with a broom?" her husband asked.

"You don't understand, Lenska. I'm going to sweep and clean the stable for him — it will be my present."

"Only you, the best housekeeper in Poland, would think of a present like that!" Lenska laughed.

When they went inside Babushka was still holding the broom as she fell to her knees before the Baby Jesus.

"We are poor people and we have no gift for the Child," she told Mary and Joseph, "but I found this broom and I will sweep the stable for him."

Mary and Joseph smiled at her. They were happy with her idea. So while Lenska visited with the Child's parents, Babushka began to sweep and clean the stable.

The animals watched her and smiled in their animal way. The star peeked through the window and smiled a sparkling star's way.

The Baby Jesus slept and smiled in his sleep.

Babushka kept cleaning and sweeping, cleaning and sweeping until it was morning and she woke up from her dream.

"Lenska, Lenska!" she cried, "where are you?"

Suddenly she realized she had been dreaming.

She sat up and took Lenska's picture in her hands.

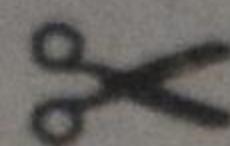
"Thank you for the most beautiful Christmas dream, Lenska," she said. "Thank you for taking me to see the Christ Child."

Then she got up and started sweeping her house again. She wanted everything to be the cleanest clean on Christmas Day, because company was coming and Lenska was smiling at her from his picture on the wall.

Marian Schoeberlein is a freelance writer who lives in Elmhurst, Ill.

Wycliffe sows the seed of God's Word translated into the languages around the world. Lives are transformed ... churches take root ... evangelism and indigenous leadership develop — and more seed is sown.

Thank you for your support through prayer and finances.



Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Province \_\_\_\_\_  
PC \_\_\_\_\_ Phone ( ) \_\_\_\_\_

please send me the following information:

A sample copy of *Word Alive Magazine*  
 Information on the "Bibleless Peoples Prayer Project"  
 Information on Wills, Trusts, Annuities  
 I've enclosed a donation of \$ \_\_\_\_\_ to further the work of Bible Translation.



Box 3068, Stn. B  
Calgary, AB  
T2M 4L6 Canada  
(403) 250-5411

### This is the organ

You always wanted to have an organ like the one in church, right? Well, since we started to sell the Galanti - Praeludium organs many church organists have bought one of these gorgeous sounding organs. Churches, private individuals, etc.,

own this organ. Why? Because Galanti organs have "sampled wave processing" which means that the sound of organ pipes have been recorded digitally note by note. The organ then plays back actual pipe sounds. The sound is so close to pipe that on a recording it would be virtually impossible to tell it from the real thing. None of this whistle and drum stuff, just good organ sound.



The PRAELUDIUM I  
by Galanti Organ Builders



Now for even better news! Some of you may remember that the price of the Praeludium I was \$13,000.00 plus taxes. However due to the manufacturer offering us a better price we are able to sell the Praeludium I for an unbelievable low price of \$10,000.00 including GST.

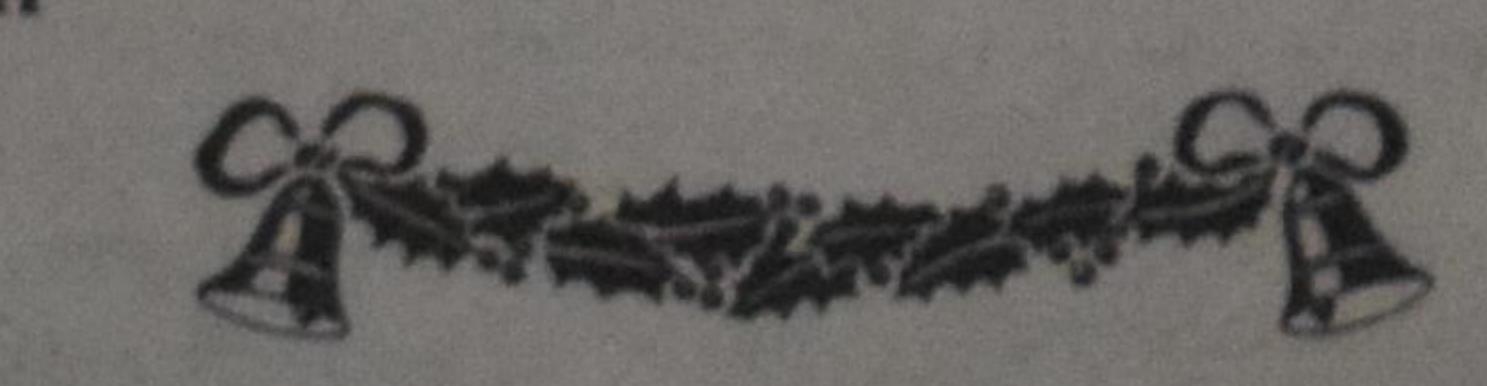
The Praeludium II which was \$17,000.00 plus taxes last year we can now offer for the low price of \$14,000.00 including the GST. All you pay extra is the Ont. 8% PST.

\*This price is only for the months of Nov. and Dec. and only as long as supply lasts.

\*\*Important\*\* If you wish to come in for a demonstration, then you must make an appointment to see Len Van Geest at 416-689-6833.



The PRAELUDIUM II  
by Galanti Organ Builders

  
**Van Geest**  
HOUSE OF PIANOS INC.  
HWY. #5 JUST WEST OF WATERDOWN

Hours: 10 AM to 8 PM Tues.  
to Fri., Sat. 10 AM to 4 PM.  
Closed Mondays.

**Season's Greetings**

From ALL OF US TO ALL OF YOU.  
With Warm And Friendly Wishes For  
A Merry Christmas & A Happy New Year!

**OXFORD WEB PUBLICATIONS LTD.**

WEB OFFSET PRINTERS, SERVING SOUTHERN ONTARIO  
Brochures, Catalogues, Newspaper Publications and Flyers

**OWP**  
Oxford Web Publishing  
100 Springfield Ave. S.  
Waterloo, Ontario N2L 7W2  
Tel. (519) 839-7269 Fax (519) 837-5186

As we celebrate our  
Saviour's birth, our chap-  
lains proclaim Christ's  
healing presence.

**SOLI DEO GLORIA**

To hurting, addicted,  
confused, and often  
forgotten people,  
chaplains offer hope  
and triumphant living  
in places where Jesus would  
have walked.

May your Christmas,  
too, center on Immanuel -  
God in our midst.

CHAPLAIN COMMITTEE  
CHRISTIAN REFORMED CHURCH  
342 ARROWHEAD PLACE  
KINGSTON, ONTARIO K7M 3L3





## Sheep know about Christmas

A true story... sort of

Bert Witvoet

**T**he other day I was cutting through a farmer's field to get to a skating pond where a bunch of us guys were going to play pick-up hockey. I had been to the church choir the night before and the Christmas hymns we were practising were still playing in my mind. As I was striding over the frozen ground I found myself singing the refrain *Gloria in excelsis Deo*.

All of a sudden I heard something behind me say, "Baa." I stopped singing and looked around. I saw nothing. I shook my head and decided to go on. As soon as I had taken three or four steps, I again heard something behind me say, "Baa." This time as I turned I saw a sheep trotting right toward me. It stopped, almost at my feet. I stared at it for a moment, wondering why I had not noticed the animal before.

"Hello," I said, more to myself than to the sheep, "What are you doing here?"

"I heard you singing while I was lying down in the barn," said the sheep. "I decided to come out and listen to you."

"What!" I exclaimed, somewhat startled. "You can talk?"

"Of course I can talk," the sheep answered. "All of us sheep can talk; but most of the time you human beings can't understand us. By the way, that was a nice Christmas hymn you were singing there."

"How do you know it's a Christmas hymn?" I asked, thinking that this was not your ordinary dumb sheep I was addressing.

"Easy," answered the sheep, "the angels sang that song a long time ago."

"Who told you about the angels?" I asked.

"My dad. He told me. He heard it from his dad, my grandpa, and he in turn heard it from his dad, and so on."

"What do you mean, and so on?"

"I was saving myself a bit of time because the whole thing goes back to Grandpa Number 400."

"Grandpa what?"

"Grandpa Number 400. He was there, you know, in the fields of Aphrodite."

"Ephrata, you mean."

"Whatever. Yes, Sir, he heard the angels sing, all right."

"But it was meant for the shepherds," I said, somewhat bewildered.

"Oh, you human beings are all the same," said the sheep with a sigh. "You think the world turns around you. You never think of us animals. But we know better. The big angel, you know the one who came down first, he winked at Grandpa Number 400. It's one of the many little secrets between angels and us. They know that we understand what's going on."

"No kidding? So your Grandpa Number 400 heard the angels sing *Gloria in excelsis Deo*."

"Yep. He said it sounded pretty good, too."

"Well, anyway, the shepherds were told to go to the stable to see Jesus. I'm sure you sheep weren't invited," I said with a smile. I couldn't help gloating just a bit. I felt that this scraggly bundle of wool standing there in front of me and keeping me from my game with the boys was getting just a little uppity.

"You're right about that," said the sheep. "We didn't go to the stable to see Jesus, but we did our thing, too. Especially Grandpa Number 400. He was quite important that night."

"Oh, how's that?"

"Man alive, you human beings aren't very smart, are you? Do you ever ask yourself what happened to us sheep while the shepherds were gone?"

"N...no," I answered somewhat embarrassed.

"Right. You never think of the fact that the shepherds were no longer keeping watch and that we were left on our own for most of the night, do you?"

"No."

"And what do you think happened?"

"I don't know. Maybe the angels kept watch till the shepherds got back."

"No. They had other things to do. If

you knew your Bible better you'd know that they went back into heaven — the book of Luke, chapter 2, verse 15."

"I suppose you attend Bible study on a weekly basis," I sneered, slightly hurt but now thinking anything was possible.

"No. Sheep don't study the Bible. We just know Luke 2 by heart."



"So, what did happen?" I asked eagerly. I must admit that curiosity had overtaken me.

"What do you think happened?" the sheep asked again, adding a dramatic pause for effect.... "Did we run off in all directions so that the shepherds couldn't find us when they got back? Were we like the proverbial sheep, who go astray-hay-hay-hay-hay-hay-hay, like the sheep of Handel's Messiah? No, Sir. When those guys got back in the morning, there was the flock, quietly grazing in the field. Not one was missing. You know why?"

"Why?" I answered somewhat sheepishly.

"My Grandpa Number 400 said to the other sheep... he was kind of the leader, you know, being a big ram and all that... he said, 'Listen up, you guys, this is an important night and we were lucky enough to get a front seat to the best concert ever heard on earth. We can't screw this one up. We can't let those angels and Jesus down. They're counting on us to stay put. So we're going to stay right here until the shepherds get back or I'll rump your butt or butt your rump, or whatever.' And so they stayed put."

"That was nice of Grandpa Number 400 and the other sheep," I said. "I can see now that you sheep played a very important role the night that Jesus was born. By the way, what did the shepherds say when they got back?"

"Nothing. They never noticed. They were too busy singing. We didn't mind, really. As long as they were praising the Lord it was all right with us."

"Did you sheep praise the Lord, too?" I asked.

The sheep looked at me, then rolled its eyes. "You human beings don't know much, do you?" he reiterated.

"How so?" I asked.

"We always praise the Lord. Whenever we say 'Baa' that means 'Praise the Lord!'"

"Wow!" I exclaimed. "I never knew that. I learned a lot today. Thanks a lot, sheep."

The sheep looked at me kindly now and went, "Baa."

"Pardon me," I said. "What did you say?"

"Baa, baa!"

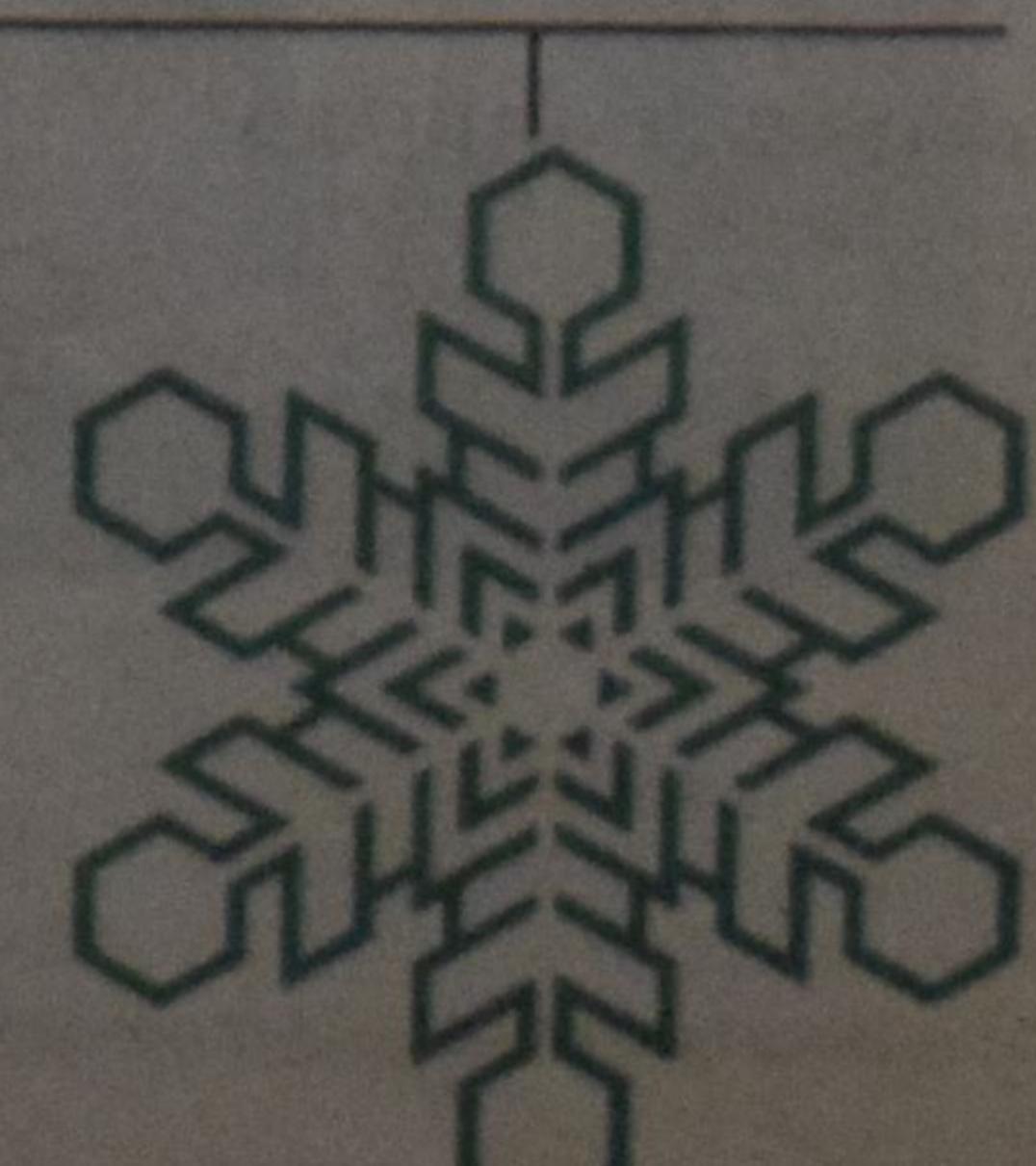
"Oh, of course: 'Praise the Lord, praise the Lord!'"

And with that I turned around to head for the skating pond.



It was actually quite a while ago when this thing happened to me. I haven't been much in contact with sheep since that day, to tell you the truth. But I'll never forget the day I was cutting through a farmer's field to join some guys for a game of hockey and I had this conversation with a descendant of Grandpa Number 400.

You do believe me, don't you? I mean, it really happened to me. OK, if you want to check this out for yourself I suggest you go to a farm and ask a sheep. And if it says, "Baa," you'll know I was telling the truth.



# Christmas Eve in a Nazi cell in



J.J. Buskes

The following is a translation by Leonard Sweetman of a story called "Christmas in Scheveningen," which appeared in *Sense And Nonsense About Christmas*, 2nd printing, Amsterdam: Ten Have, 1969. Pages 55-59. It is based on an essay written by Bennert Philip de Beaufort when he was in Cell #551 of the notorious prison in Scheveningen during World War II.

## Background

Bennert Philip de Beaufort was born in Arnhem on August 17, 1919. When the Germans invaded Holland in May 1940, he was only 20 years old. He did not hesitate a moment in those circumstances. His place was in the resistance movement. In November 1940 he was commissioned to go to England with important papers and photographs. In Brussels, however, he was betrayed and arrested.

After his arrest, he was imprisoned in Scheveningen. He was hospitalized during this imprisonment because he was weakened drastically and worn out by 36 "interrogations." His friends in the resistance movement rescued him by kidnapping him from the hospital. After he was liberated, he went underground in Amsterdam, but he found inactivity intolerable.

Six months later he was arrested again. At that time he was a member of a group which had the responsibility of engaging in sabotage. In this group de Beaufort was identified as Dr. Jan Nijhuis. His friends in the resistance movement, however, called him "Big John."

De Beaufort spent Christmas of 1943 in Cell #551 of the notorious prison in Scheveningen which the Dutch called "Hotel Oranje." He described his experiences during the Christmas holidays in an essay entitled "Christmas in Scheveningen" at a time when he was free again and once again involved in resistance work. At the end of 1944, this essay was printed in an illegal publication of the Amsterdam Sabotage Group, a group of resistance fighters who were organized to sabotage the German occupation of Amsterdam.

On February 16, 1945, a Dutchman who collaborated with the Nazis recognized de Beaufort on Kalverstraat in Amsterdam. De Beaufort attempted to escape by running into a side street, but the collaborator shot at him. De Beaufort was able to force his way into a house on the side street. He went to the roof of the house and tried to escape his pursuer by running from one roof to the next. In his attempt to escape, de Beaufort fell through a skylight. By the time the Germans captured him, de Beaufort was dead. Five days later, his friends finally located his corpse in the morgue of the German section in Wilhelmina Gasthuis, an Amsterdam

hospital. A note lying on de Beaufort's chest read: "Identity unknown. Shot on Kalverstraat."

After the liberation of the Netherlands, *The Busy Bee Press* in Amsterdam reprinted this essay in a legal publication. On January 20, 1947, this publication was presented to de Beaufort's mother in the presence of Her Majesty, Queen Wilhelmina. In the office where the presentation was made there were only a few simple kitchen chairs and a borrowed chair which was upholstered beautifully with Gobelin tapestry. The Queen sat on one of the kitchen chairs and gave the place of honour to her lady-in-waiting, Madame de Beaufort, the Baroness of Hardenbroek and mother of Bennert Philip.

## A sparse and sober story

Philip de Beaufort's Christmas story is the story of a mighty act of God. It has an extraordinary character. It does not reflect the traditional romanticism which is associated with Christmas. There is no Christmas tree in the story and there are no Christmas candles or lights. De Beaufort's story, rather, is sparse and sober. It is as sober as The Gospel According To St. Luke, the second chapter, verses one through seven. It is as sparse as the stall in Bethlehem and the cell in Scheveningen.

In this sparseness and sobriety, however, the story gives witness to the relevance of faith in the living Christ to our struggle with life's problems. The dead surround us as a cloud of witnesses to summon us to persevere on our life's journey with our eye focused on Jesus, our leader and the perfecter of our faith.

## "Damnable racism"

On December 23, 1943, de Beaufort was kicked into his prison cell in Scheveningen. It was cold. It was quiet and very lonely. "It was a hell, a devilish, putrid hell.... What a damnable rotten world we humans have made of this earth!"

De Beaufort attempted to obtain strength from the source of the faith which had been transmitted to him at

home: the faith which he formerly regarded as "vague boasting."

"I felt something which simultaneously was very strange and very nice. God accepted me. More than this I did not know." What did it matter that he was still young? "An age of 25 years and of 75 years are virtually the same in comparison to eternity.

In the hall he heard Jews being cursed as those "pitiful people were being mopped up by their jailers."

"Damnable racism! O blind humanity! O you miserable Nazi villains!"

On December 24, de Beaufort received a cellmate: a factory worker from Rotterdam by the name of Dirk. "Never shall I forget the happiness which this meeting brought me, because Dirk was a fanatical and self-conscious fighter." Late in the evening on December 24, Bennert opened his Bible to the second chapter of St. Luke.

## At first a stammerer

"Shall I read it, Dirk?" he asked with a bit of the reluctance characteristic of young men. "Please," Dirk said. "They did that at home, also."

"It seemed for me, but I felt as if now I could proclaim God's Word: I...the young man who was not yet dry behind my ears. I prayed silently. Then I began to read. At first I stammered as I read: 'And it came to pass in those days that a decree went out from Ceasar Augustus that all the world should be taxed....!'

"'Louder!'" said a voice from Cell #550.

"Did you get a Bible in?" another voice asked. "Read it to all of us."

"Yes! Yes!" other voices called out. It seemed that my heart stopped momentarily. Dirk quickly set his stool in front of the door. 'Stand on this,' he said, 'and speak through the air grill in the door.'

## An experience of power

"Standing between heaven and earth in the semi-darkness I began to read again. It seemed as if my insides now were burning with God's inspiring presence. Then, filled with ardour, I began again as loudly as I was able.... And I was overwhelmed with the certainty that this was the truth, the living vital power, the source and renewing centre of true life. Here in the story of Christ's birth converged everything which I had been feeling in the last several days as I groped and searched in a labyrinth of questions concerning life and death, conscience

# Scheveningen

and duty, sorrow and salvation. I had prayed that God would use me as his mouthpiece, as a tool in his hands. Now I had the opportunity to speak, and, oddly enough, I was able to speak.

"I began to speak about the wonderful power of prayer, about the faith we can have in God's grace, and about our being able to place ourselves completely in God's fatherly hands. We are able to surrender everything to him. No, not quite everything. There is one bond we shall never surrender: the bond which binds our soul to the mediator whose birth we now remember. Nothing can harm us if God is for us. No, nothing! Who will accuse us if God acquits us? Will, perhaps, that insignificant group of collaborators who operate the puppet regime of the Nazis in de Binnenhof (the seat of the Dutch government in The Hague) accuse us? Who will condemn us....?

## A spontaneous unity

"In the hallway it was still as a mouse. I knew that everyone was listening intently. I knew, also, that I had spoken the Truth, and that we were celebrating Christmas with the only life-giving power, that Power who is the beginning and end of all, who is in the midst of us all, and who works through us all.

"'Fear not!' I read on. 'I declare to you great joy which shall be to all nations!' Therefore, here also. Yes, above all here! This was a happy festival, and the joy permeated me. It filled my soul to overflowing. Finally, I prayed The Lord's Prayer. I heard Dirk and the people in the other cells softly repeat my words.

"And then I gave the benediction: 'Grace, mercy, and peace to you in great abundance from God our Father, and from the Son, Jesus Christ and from the Holy Spirit.' I did not know if I had the authority to do that. Later it seemed to me that I had done something which I had no right to do; but I had to do it. The words were out before I was conscious of speaking them.

"Then it was still for a moment in the hallway. Oddly enough, even the guards' drunken jabbering stopped. As I jumped off the stool, a deep and unusual voice began to sing: *Silent Night, Holy Night....* It was as if this voice were an organ which played an introduction of powerful chords. Then a hundred voices joined him. At first they sang softly. Finally, however, they sang as loudly as possible.

"What a moving and spontaneous expression of unity this was — here in the prison! Catholics, Jews and Protestants all sang together. It was as if a wave of true, living happiness broke over this assembly of human suffering.



Photo: Robert Capa



Photo: War Documentation Centre (WDC), Amsterdam

In the distance, we heard Hall 'B' — the women's hall — take up our song. The high-pitched women's voices could be heard through the entire building.

## Keep the light burning

"The celebration continued until it was late. Cell #554 told a lovely Christmas story. We cupped our hands to our ears as we stood close to the cell doors to hear the story of a knight during the period of the Crusades who had to keep his candle burning. He lit his candle with the burning candle on the altar of God in the conquered city of Jerusalem. That was a wonderful story.

The story was a metaphor which we had to keep in mind here in the present circumstances. Keep the candle burning — now, and after the war.

"Who was it who had said this once before? Oh, yes, it was 'H,' who in his final letter expressed the hope that, since he was no longer able to bear the light, there would be others who would bear the light for him and the people of the Netherlands. Will those outside be able to understand? Will they be conscious of the responsibility which all these dead have transferred to them? In spite of everything, will we be able to keep the candle burning?

"It had been an unusual evening. It had been an evening far more beautiful than Dirk and I ever could have dreamed it would be. As I lay in my bed

and looked at the stars as they twinkled in the infinite space of the night, words resounded in my ears which were powerful and moving:

*If God, my God, is for me,  
Who then is against me?*

"Christmas in Scheveningen. Let everything go; everything but the one bond which you cannot let go — the one which binds us to Christ."

★★★  
Can Christmas ever have any other meaning for us in the 1990s?

*J.J. Buskes was a pastor in the Reformed Church in the Netherlands.  
Leonard Sweetman is an emeritus professor of religion living in Grand Rapids, Mich.*

# War in the Gulf, peace at The Bay

## John Rives

Reality in the outside world and a wish for the future inside. That's my recollection of Christmas 1990.

We met in the music room: 15 men — Hispanic, French, English and Afro-Canadian — gathered in the small

enclave opening off the main gymnasium at Collins Bay

Penitentiary. Our temporary "chapel" was the one-time home of the thrash-metal band MAYHEM, their occupation testified too by that grim name splattered in blood-red paint

across one sky-blue wall.

Our congregation was variously situated on chairs and amplifiers. One fellow was happily ensconced behind the drum set. Pastor Ron Dube, Congregationalist minister and prisoner serving a life sentence, had arrayed his communion set on an upright Traynor amp. We had Wonder bread, Koolaid to be served in little medication cups (the chalice was an empty peanut butter jar) and minora candles jammed upright in a couple of those single-serve jelly packets. And we had the Bible.

The lesson was read in English, then in Spanish. Our Hispanic reader was careful to enunciate every word with slow deliberation so we Anglophones might understand. Communion was served; the peanut-butter chalice was raised. We remembered the birth of our Saviour and the sacrifice of his precious blood even as the red stains of MAYHEM faded into the clean blue wall. We celebrated the Christ there in the least of these rooms at "The Bay" and recalled that it was to the least of the Jewish folk, the shepherds, that the glory of God first appeared.

And then, coffee time. Out came the cookies purchased at canteen, and various baked goodies scrounged from Christmas parties hosted by our social groups.

"Where's the camera?"

"Let's get some group shots."

"I want a picture of me on the drums."

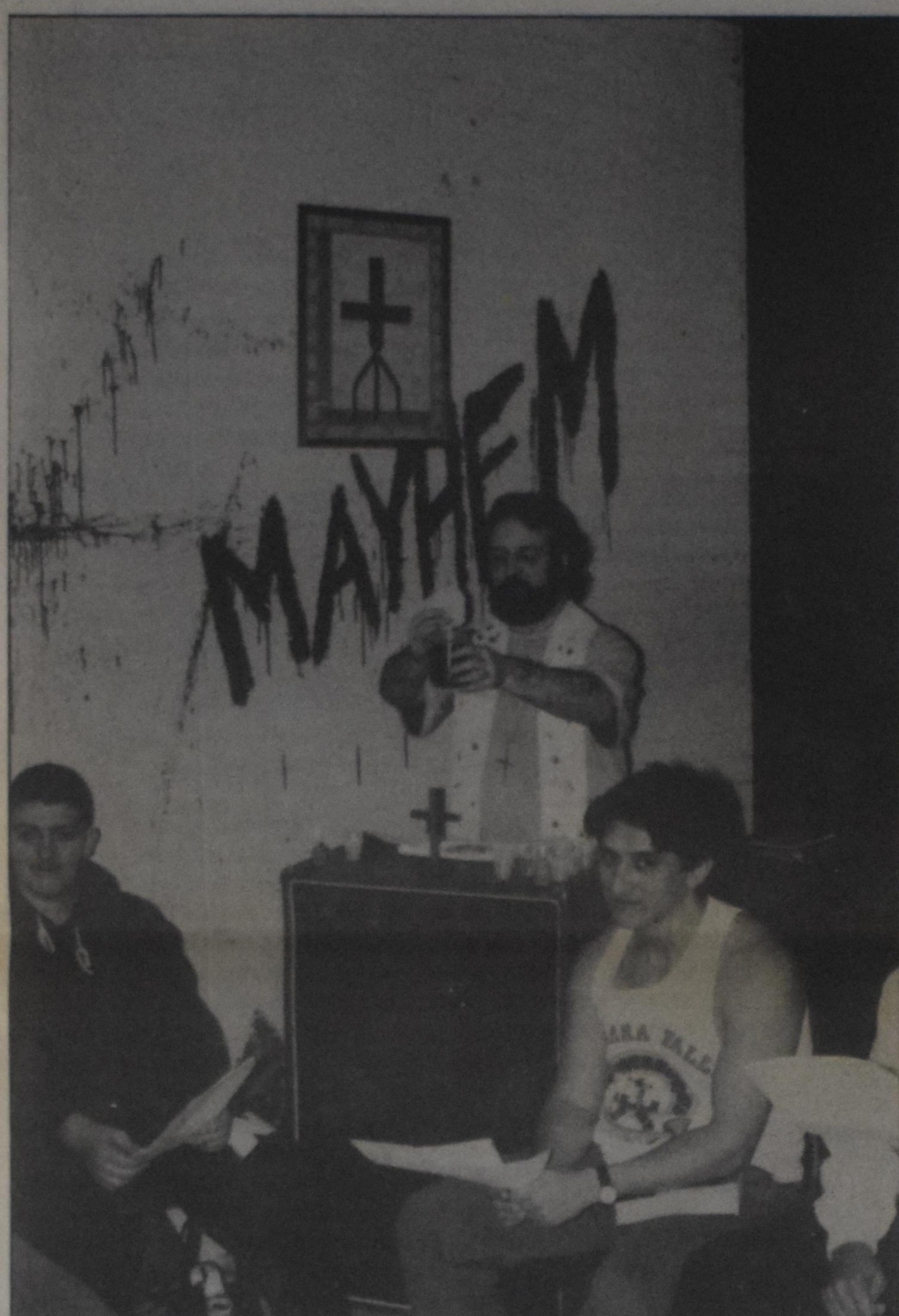
The shutter clicked again and again.

"Hey, stop banging on those things."

"Are you making a 'joyful noise' or just being a 'clanging cymbal'?" "If ye have not love...."

There is hope at Collins Bay, and a loving prayerful communion which extends far beyond these walls to embrace every ex-prisoner, parolee, friend and family member of the community of Christ. With that assurance, we can be sure that there is hope for the outside world as well. Isn't it true that love "beareth all things, believeth all things, hopeth all things, endureth all things"?

John Rives is a prisoner at Collins Bay Institution in Kingston, Ont. He has published short stories and poetry.



Photos: Courtesy of John Rives

Pastor Ron Dube administers the Wonderbread and Koolaid.



"Let's get some group shots."

## Shepherds and Prisoners

(Luke 2:8-20)

### Ron Dube

....And there was a prisoner sitting in his cell chewing on his bad luck — locked up on Christmas Eve, the worst time to do time. He tried to focus his attention on something else but the loneliness and separation from his loved ones gripped his heart and tears fell.

An angel of the Lord appeared to him, and the glory of the Lord shone throughout his cell. The prisoner jumped out of his chair, terrified by what was happening before his eyes. But the angel said to him, "Do not be afraid. I bring Good News of great joy for all prisoners. Today a Saviour has been born for you; he is Christ the Lord. This will be a sign to you. You will find freedom in the gifts of love and forgiveness. In this cell, the King of Kings, the Lord of Lords, lives with you."

Suddenly, a great company of the heavenly host appeared above and all around the angel. They praised God saying, "Glory to God in the highest, and in prisons peace to the prisoners on whom his favour rests."

When the angels had left and gone into heaven the prisoner sat back down in his chair totally amazed at what had just taken place. His neighbour pounded on the wall and yelled over, "What's going on over there?"

He told his neighbour about the visit from the angel and about the heavenly hosts singing in his cell. He also told the man that they both had to attend the Christmas chapel service tomorrow to celebrate the birth of Christ.

"Go to sleep and keep the noise down," was the neighbour's response.

The next day the prisoner headed over to the chapel. It was the first time he had ever been in there. Up at the front there was a nativity scene. He walked forward and looked at the figure of the Christ Child lying in a bed of straw. At that moment a feeling of comfort, joy, happiness and acceptance exploded in his heart.

He turned to the other prisoners in the chapel and told them about the angel visiting his cell the night before. He shared with them the words spoken by the angel concerning this child and prisoners.

All were amazed by this Good News and as they returned to their cells after the service, everyone sang of his glory and praised God for all the things they had heard and seen.

Ron Dube is a prisoner and pastor at Collins Bay Institution, Kingston, Ont.



# Alone On



Jacoba Bos

The northwest wind had a cold sting. John McCormick pulled his parka hood tightly around his handsome face. He stepped out of the warmth of the cow stable, carefully closing the barndoor behind him, and made his way towards his spacious farmhouse.

"Must be snow coming," he mumbled to himself as he hung his coat neatly on the hook in the back kitchen. The large kitchen was empty except for Oscar the cat, who was asleep on the couch. The clock said 12. It was lunchtime. John felt no desire for food; the inner emptiness he felt was of different origin. Was it only last week they had buried his wife?

In his mind he tried to put the events in order. First there had been the ambulance, then the doctor's kind but worried voice, "I'm sorry, John. This heart attack took your wife." After that, everything seemed blurred, as if he had been watching a TV program with poor reception.

John shuffled on the shiny linoleum to the refrigerator in the corner. "Now what in blazes would you call this?" he muttered as he took out a casserole.

"Must be one of Joan's inventions," he mused as he shoved the dish into the microwave oven. Being fiercely independent, he resented help from well-meaning neighbours who were concerned for his well-being.

John took his place at the head of the table, then remembered that he had not picked up the mail yet. With an agility that denied his 60 years, he donned coat and boots to walk down the long farm lane. The mailbox held the usual assortment of advertising flyers, the town's weekly and more cards. These were added to the growing pile on the dining room table.

The kitchen was fragrant with the smell of meat and potatoes. From the tidy cupboard John took a plate and filled it with the steaming food from the oven. Oscar the cat had a good meal but John could only manage a few bites of the savoury food.

Habit caused John to turn on the radio for the noon farm show — a habit which Helen had just tolerated. She had preferred conversation at mealtimes, but to her husband of many years, the cattle prices were essential.

"Weaner pigs were up; fat cattle was down in price," the familiar cheerful announcer intoned. With an impatient gesture John turned off the voice. "May as well go back to the barn" he sighed, slipping his tall frame into his parka once more.

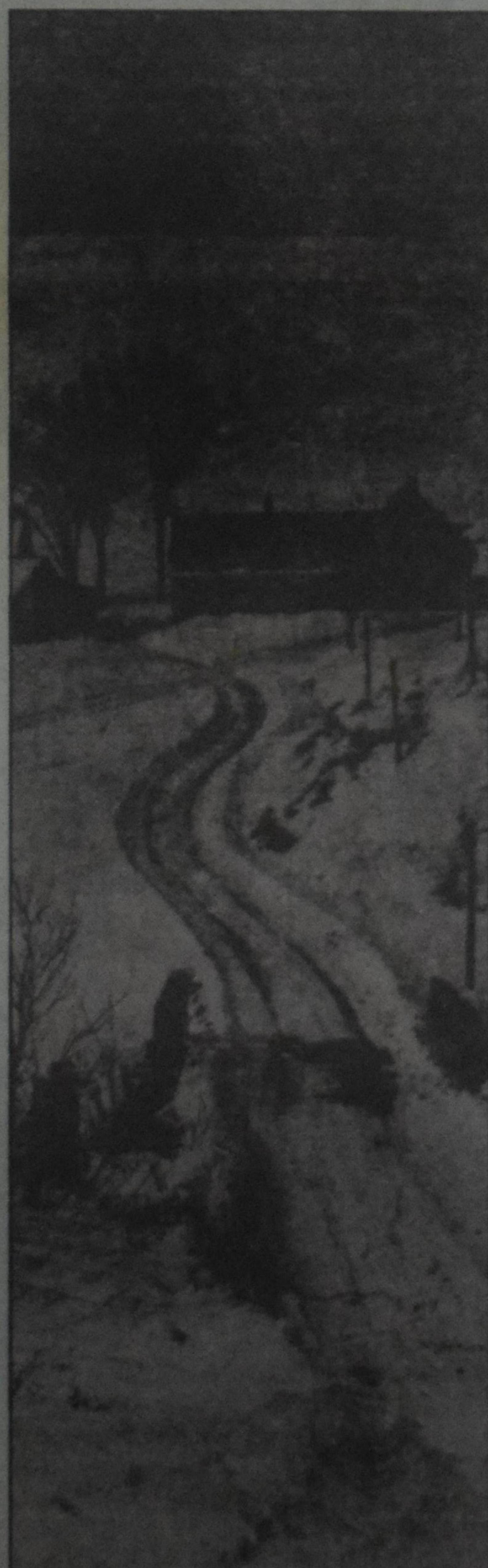
As he reached for his boots, he felt something ripping. Slightly aggravated, he discovered that the sleeve lining in his coat had come apart. John trudged back into the kitchen, coat in hand.

"Keep everything in good repair" had been his lifelong motto, and his immaculate barnyard and well-kept buildings were a silent testimony to that fact.

He found Helen's sewing basket on the old treadle sewing machine in the dining room. With unusual gentleness he carried the basket to the kitchen table. Carefully John lifted the lid, his big workhands rummaging through spools of thread and pieces of lace.

"Helen always was a pack rat," he thought impatiently. "She hoarded the most useless stuff in the most unusual places." There was even an envelope stuck between the darning needles. "Must be some of her creative writing," John mused, as he remembered his wife's excitement about having a poem published in *Farm Weekly*.

Curious, but without his glasses John squinted to read the address on the open envelope. "Mrs. J. McLean," was written in Helen's neat handwriting. "That's her sister."



John's mind worked furiously. "What news did Helen have for her sister?" The letter was dated November 12: "The day before she died" went racing through his mind.

John grabbed his glasses from the table. "Dear Audrey," the letter began, "I have great news which I just have to share with someone. John has decided to sell the farm and buy a small place in town with big lawns and flowerbeds. And the house will have big windows and be close to stores. I'm so happy that I'll be able to walk to church and the library. I'll be shopping at leisure, without depending on John for a ride. Maybe we will sell and move before Christmas yet. Then we would not have to spend another lonely winter on the farm. I can hardly wait...."

The letter fell to the table as John McCormick, owner of Productive Acres Farms Ltd. cradled his head in his arms and sobbed like a child. His glasses clattered to the floor.

Persistent knocking brought John back to reality. Oscar jumped off John's lap where he had settled as if to provide comfort.

"Just dropping by to see if I could borrow your posthole digger, John," boomed the voice of neighbour Bill through the cheerful kitchen. "Got some fencing to do before winter sets in," he continued while removing his coat and boots, suddenly awkwardly aware of the precarious situation in which he found his friend.

Wanting desperately to help, but too discreet to intrude in his neighbour's affairs, Bill said, "Is there something the matter?"

Then seeing the letter on the table, "Been doing some writing, have ya?" Without a word John handed him the letter.

Bill handled the paper carefully as if he were afraid of damaging the manuscript by just reading the words. He held the paper at arm's length trying to decipher the message.

Then seeing John's glasses where they had fallen, he asked, "Mind if I try these, they look about my size." It sounded like a feeble attempt to bring some cheer into a gloomy situation.

John only nodded while Bill sat down at the kitchen table and read in a reverent voice usually reserved for Scripture. Oscar purred on the couch while Bill's deep voice read from where John had left off.

"I know it's been a hard decision for John to sell the farm," the letter continued. "He loves the land and our neighbours are our close friends. It makes me feel even more thankful for the wonderful husband I have and for the good life we had on the farm. Sometimes I feel like singing 'My cup runneth over.'"

"Our greetings to your family. May God be with you till we meet again."

"With love, your sister Helen."

Slowly, very slowly, Bill O'Neill folded the thin blue paper and returned it to the envelope, cleared his throat and noisily blew his nose.

Both men stood up at once, sending Oscar running from the room. In a gesture that surprised Bill, John clasped his neighbour's work-worn hand in his own. "Can I give you a hand with the fencing Bill?" John's voice was almost normal.

That evening when John stepped out of the barn he saw that the setting sun had transformed the prairie horizon into a glorious display of colour. God's promise of a brighter tomorrow, he thought as he headed up to the house.

Jacoba Bos lives in Strathroy, Ont.

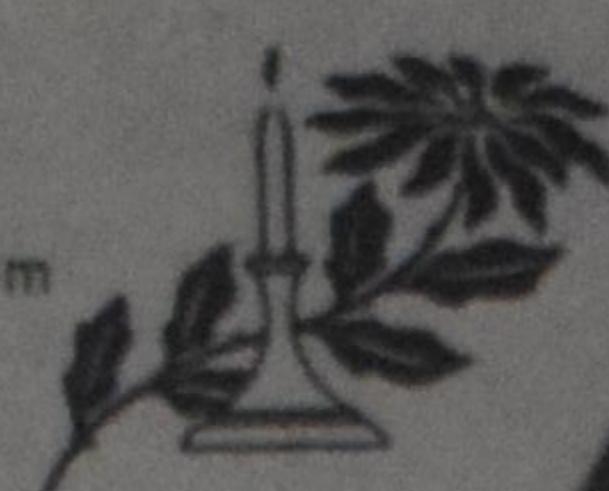
# THE CONTENT DIGITAL SAMPLING COMPUTER ORGAN...

the organ that plays back digitally recorded real organ pipes, built for churches or homes.

**CHECK THIS OUT !!**

**INCLUDES**

- transposer
- memory system
- presets
- midi
- autom. pedal
- roll top
- digital reverb
- headphone jack
- full console (2x61 keys)



**THE PRICE:**  
\$8,691.30  
plus taxes

Smaller and larger organs available.

Call for an appointment or visit  
our showroom Saturdays 9:30 - 5:00.

**ALSO AVAILABLE:** • Dutch sacred sheet music  
• Tapes & compact discs • Pipe organs • Church organ lessons



## THE MUSIC GROUP

(Importers of the full line of CONTENT organs from Holland)  
190 Highway #7 West (Bypass), Unit 5, Brampton, Ontario L7A 1A2  
TEL. & FAX: (416) 455-0797



HITACHI

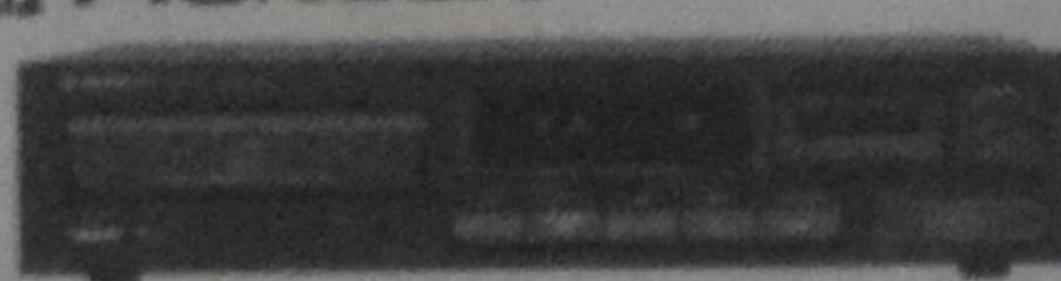


Complete Stereo-Hi-Fi package  
including Receiver, Double  
Cassette Deck, Turntable,  
Matching Speakers and CD Player  
**\$599.00**

VCR's from \$299.00



PIONEER



Compact Disc Players from \$199.00



Gary  
Van Dyk



Ken  
Van Dyk



Ann  
Langendoen



Gerald  
Van Dyk

*Season's Greetings from the staff at  
Granham TV Centre*



VHS

**GRANTHAM TV CENTRE LTD.**  
SINCE 1958  
SALES: 934-9952 SERVICE: 934-9964  
391 VINE ST., ST. CATHARINES  
AUTHORIZED DEALER: PHILIPS • HITACHI • PIONEER • ZENITH • MAGNAVOX



*The management and staff of  
Guardian Press Limited  
wish you  
a blessed Christmas  
and  
a prosperous 1992!*



Guardian Press Limited  
609 Trinity Road  
Fiddlers Green P. O. Box 81138  
Ancaster, Ontario L9G 4X2  
Tel: (416) 648-8720  
Fax: (416) 648-8404

*Printing . . . with pride!*

## MID-AMERICA REFORMED SEMINARY



### TRAINING PREACHERS COMMITTED TO:

#### ... Biblical truth

We believe that the Bible is divine revelation designed to be received and applied, not to be reinterpreted in the light of the latest social and scientific theories. The historic Reformed creeds expound biblical truths essential for man to believe and obey, today no less than in the past.

#### ... Reformed worship

The central purpose of worship is the glory of God. Man's true spiritual needs are fulfilled only when worship is God-centred; when his Word is proclaimed and applied to people who will humbly submit all of life to his service. That worship is vain which is done according to "the commandments of men" (Mark 7:7).

#### ... Covenantal Calvinism

Human life in family, church and state is lived in the presence of God, either to his glory or to human shame. God's covenantal promises and salvation are one throughout history, as is his sovereign reign over all creatures. We hold that Calvinism is the clearest and most accurate expression of God's biblical covenantal teaching.

**Write today for more information.**

Sermon tapes .. Theological Journal .. Newsletter .. Membership .. Catalogue

Mid-America Reformed Seminary  
P.O. Box 162  
Orange City, Iowa 51041

## After nineteen years: CHRISTMAS AT HOME

### Berta Hosmar

This is the story of Brian Berentschot, 28, of Oshawa, Ont., who left home as a young boy of almost nine to live at the children's retreat of Pine Rest Christian Hospital, Grand Rapids, Michigan. He never set foot in Canada again until August, 1991. Brian now lives in a home run by Christian Horizons in Vaughan, Ont., and will, the Lord willing, celebrate Christmas at home this year with his parents, Joan and Dick, and his younger brother, Eric, and sister-in-law, Carol.

When Brian was born he appeared to be a normal, healthy baby, but at the age of nine months he started to have seizures which were triggered by infections and high fevers. "Fever convulsions," the doctors called them. Brian was hospitalized many times. Otherwise, he seemed to develop normally until about age 3.

At that age his convulsions would start seemingly without a cause. Brian would be totally exhausted after a seizure and sleep for hours. His parents noticed that his behaviour began to change. He became extremely hyperactive and was unable to sit or concentrate for any length of time. He would run aimlessly through the house; the only way his parents could calm him down was by taking him on their laps and singing or reading to him.

Tests at the Hospital for Sick Children in Toronto showed only an irregular brainwave. Joan and Dick were told he would probably outgrow the condition. Yet somehow, deep within their hearts, Joan and Dick harboured the nagging fear that something was very wrong with their son, no matter what the doctors were telling them.

Brian was put on medication but his seizures were never controlled and became much more severe, until at age four he had a *status epilepticus* seizure that does not stop after a few seconds or even minutes, but runs into another seizure, like a chain reaction. After more than three hours a frantic team of doctors and nurses were finally able to stop it.

At the Neurological Institute of Montreal Brian was finally diagnosed as having extensive damage to the left side of his brain, severe seizure problems, and extreme hyperactive behaviour caused by brain damage. During the following years the family was under enormous pressure. Brian was sent to a special school but could only handle three hours a day. His family had to try and cope for the rest of the day. Very little help was available at that time in Oshawa where they lived, for respite

services for parents of disabled children were then unheard of.

### TOO DIFFICULT AT HOME

Brian's family started to feel more and more isolated, for it was difficult to take him anywhere or invite people over. His behaviour was extremely disruptive and would often result in yet another seizure. Brian now had a younger brother, Eric, and Brian's condition took a heavier and heavier toll on the family. Finally, when Brian was nine, Joan and Dick came to the heartbreaking conclusion that it was impossible to keep Brian at home any longer.

He was brought to Michigan and admitted to Pine Rest Christian Hospital. He later moved to a group home on the grounds there.

Joan and Dick, often accompanied by Eric, went to see their elder son once a month for the first five years. They later made the 15-hour round trip once every six weeks. During the winters, if the weather did not co-operate, they were sometimes on the road for 20 hours.

At first, Brian had a hard time adjusting to his new environment. When his family had to leave, he would cry, get angry and cling to them, unable to understand why he couldn't go home with them. But gradually he adjusted. He was very heavily medicated during those early years and seemed to be tired and drowsy all the time; his speech became slurred and hard to understand. During his waking hours he had to wear a helmet to protect his head from possible injury while having one of his many seizures.

Brian knew a lot of songs, both in English and Dutch, but lost his skills due to the medication and brain damage. Yet visits to Brian were the highlights in the lives of his family. Brian had a sunny disposition and sense of humour which were often evident. His family would leave on Friday afternoon and arrive at their motel in Grand Rapids around midnight. On Saturday morning they would pick up Brian and go with him to the motel. What made these hours so



Photos: Courtesy Berta Hosmar

Brian and his parents: ready to rake leaves for God.

special was that in their small hotel room they could be a family again. They'd bring Brian's record player, ready to him or take him to the mall if he was well enough.

**A FINE, NICE YOUNG MAN**  
Gradually Brian's medication was changed, and although the seizures did not stop, his speech became clearer and he seemed to feel better. The years passed. When Brian became 18, the staff told him he was not a boy anymore but a young man. That wasn't good enough for Brian. He declared, "Brian is now a fine, nice young man," showing the world that he has a positive self image.

Once a week he joined a Friendship group, a unique program which seeks to let God's mentally impaired (special) children come to know and love their Lord. During the Friendship lessons Brian's child-like faith developed. His prayers were proof of that. "Dear God, I'm getting new p.j.s and I did not see the moon tonight, God."

Brian's thoughts often revolved around his faith. Once, when my husband and I were visiting him, he greeted us with his customary bear hug then wagged his finger at us and admonished us with a big smile, "You'd better be ready when Jesus comes back," sounding like a regular evangelist. Then he took us by the hand and showed us his family album. "This is my brother, Eric, and his wife, Carol, and they live in a house, and that is my mom and dad, and they live in Canada." The word "Canada" held no meaning for him; he probably assumed it was some sort of shelter.

Brian was not always pious, however, and proved he has a mind of his own. Often he just wouldn't feel like going to chapel on Sundays, but he was very clever in disguising that fact. He'd inform the staff, "Brian can't go to chapel, for Brian has to rake leaves for God."

When made to go anyway, he would confess to his parents during their weekly telephone conversations, "Brian went to chapel, but Brian did not want to sing," and they could hear by his chuckles how pleased he was with his defiance of authority. When his mom asked, "Brian, what did you put on the collection plate — nickels, dimes or

quarters?" — he'd answer indignantly, "Not quarters; they are for the coke machine."

### CAN CAROL COME TOO?

Sometimes, when friends came along to visit, Brian would rebel, like any other child who does not receive all the attention. He developed a very effective and original method of showing his displeasure. If the group would go to a restaurant he'd suddenly take his chair and turn it around so his back was facing everybody, and then he'd refuse to eat. The trips to visit Brian, although exhausting,

were always brightened by these comical episodes and took away some of the heartbreak of having a disabled child and not being able to have him live at home.

Eric developed a fatherly, protective attitude towards his older brother through the years, and when Brian was introduced to Eric's fiancee he showed his acceptance of his future sister-in-law by smiling shyly and then enquiring, "Mom, when we go to heaven, can Carol come too?" Proof again that the Gospel is to be shared with "these little ones; for theirs is the Kingdom of heaven."

### A NEW BEGINNING

For years Joan and Dick had tried to find a home for their son closer to Oshawa, a place that would meet his many needs, and Brian was on the waiting list of Christian Horizons for 12 years! Finally the long-awaited call came, "We have room now for your son."

The staff of Pine Rest threw a huge farewell party for Brian. A crowd gathered to taste the enormous cake, decorated with a fire truck, another one of Brian's favourite topics of conversation. He was presented with a large garbage pail so he can continue "to rake leaves for God." There were tears from staff members; it became apparent how many lives Brian had touched. Brian and so many others with physical and mental limitations bring out the best in their caregivers, and with Brian's optimistic, loving nature, he was clearly a favourite among the staff.

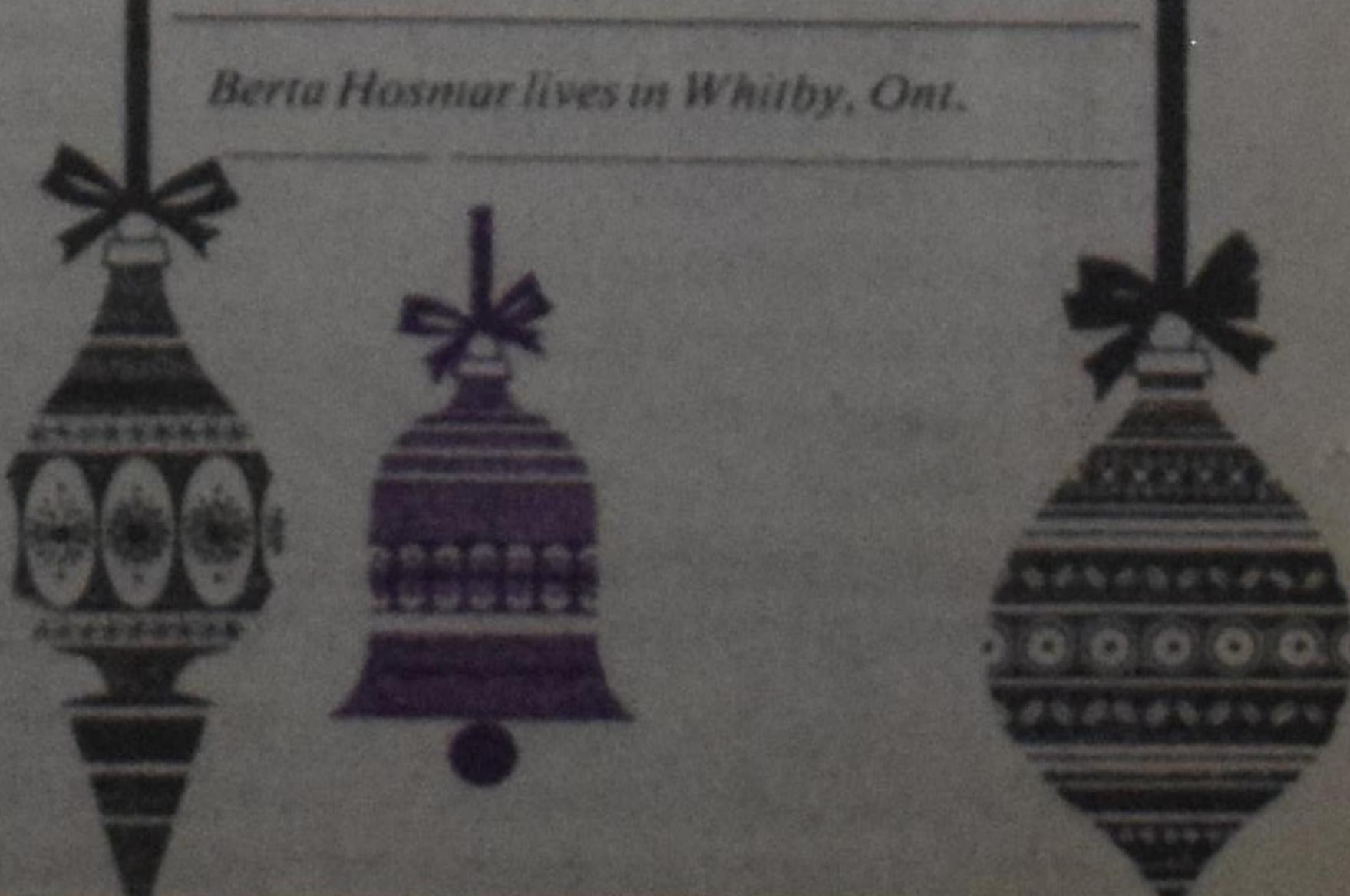
Joan and Dick still find it hard to believe that the trips to Grand Rapids have come to an end and that their son is now only an hour's drive from home.

Brian has adjusted quite well to his new environment but the best is yet to come: *Home with his family for Christmas.*

Berta Hosmar lives in Whitby, Ont.



Brian Berentschot, a fine, nice young man.



## The special cape



Beatrice Vandervelde

**E**arly in October Grandma made Timothy a cape, black as the darkest night.

"What is it, Grandma? What is it?" Timothy cried as she hung it around his shoulders.

"It's a cloak, Timothy," Grandma said with a smile. "With this cloak you can be anything you want. Anything at all," she whispered mysteriously.

"Could I be a king?" Timothy asked.

"Of course you can be a king," Grandma stated emphatically and she showed Timothy how to hold his head and how to walk as if he were royalty.

"You look just grand," she told him as he strutted around the room with long, measured tread, nose raised just so.

"Let me see, let me see," Timothy cried and ran to the hall mirror. "Oh, I do look grand," he said proudly. "I am a king."

The cape hung in wide folds all

around. When Timothy walked the material swished. When he turned quickly the cape swirled. When he ran it streamed out behind him like a flag. And it was black, his favourite colour.

Timothy loved the cape. He loved it more every day. "It's the best present ever," he said solemnly.

That Halloween, Timothy was a pirate. He wore the cape, of course, and an eye patch and a red kerchief over his blond head. He held one leg stiff as he walked.

"Are you Captain Hook?" people at each door asked, fear in their eyes. They dropped their treats into his bag quickly.

Timothy grinned as he hauled in the loot, but Mother answered, "He's a friendly Captain Hook."

November rolled around. Timothy loved his cape more than ever. It had so many possibilities — one moment he could be Dracula, the next a firefighter, one day he'd be a doctor, the next,

Superman. He wore the cape almost all the time.

Timothy's mother got tired of seeing the black cape. The neighbours got tired of seeing the black cape. His teacher got tired of seeing the black cape. But not Timothy.

"Honey, it was meant for Halloween, his mother explained.

But Timothy didn't agree. His cape was too much fun.

"Timothy," Mother begged on a sunny day when they were going shopping, "Wear your red jacket today. Red looks so good on you."

"Okay," Timothy said. He wore his red jacket. But he also wore his black cape on top of the red jacket.

Father took Timothy to the hockey game he coached. "Wear your hockey shirt, Tim," he suggested.

"Of course," Timothy answered, but his trusty cape covered the shirt. Nobody knew which team he was rooting for.

**B**y December the cape was Timothy's constant companion. It was the first thing he put on in the morning and it was the last thing he took off at night. Timothy wore his cape to Library Hour; he wore it to swimming lessons. He wore the cape at home; he wore it when he went away. He wore it while looking at his books, while playing with his cars, while watching TV and while riding his bike. Everywhere! Always!

"Timothy, why are you always wearing that cape?" people asked.

"Because I like it," Timothy answered. "And it's my favourite colour."

By this time Mother was concerned. "But it's long and clumsy," she said, shaking her head in dismay.

"It's not long and clumsy — it helps me fly," Timothy cried and he dashed off, arms stretched wide, cape flowing.

By this time Father was concerned too. "It's a wonder he doesn't wear the stupid cape into the pool," he said in disgust when they returned from swimming lessons.

By this time Timothy's teacher was concerned. "How can he be one of the angels in the Christmas program if he's always wearing that black cape?" she

complained.

When Mother tucked him in that evening, Timothy asked, "Does that look white?" indicating his cape.

"Of course not. It's black, your favourite colour."

"I know. But pretend."

"It's pretty hard to pretend black is white, Timothy," Mother said.

"That's what my teacher says," Timothy grumbled. He was silent a long time. "Grandma said I could be anything, anything at all. Why can't I be an angel?" he sighed.

In desperation Mother called Grandma. Long distance. Grandma laughed and laughed about Timothy's antics with the cape, pleased that her simple gift had given so much pleasure.

"But you don't understand," Mother explained. "We're upset. How can Timothy be an angel in the school Christmas program when all he wants to do is wear his black cape day in, day out?"

"If Timothy wants to be an angel, he can be one, black cape and all," Grandma said with such conviction that mother was silent. "Colour has nothing to do with it!"

Apparently some people at school felt the same way. That year was something different at the Christmas pageant. The angels still came in all shapes and sizes, but that year the angels were dressed in a rainbow of colours and one of those colours was black. Timothy played the part so well it was as if he really did have a message straight from God.

"Was I a good angel, Mom?" Timothy asked as he was getting ready for bed that night.

"The best!" his mother replied, hugging him tight.

Timothy lay back on his pillow. He looked at his cape, black as black could be, hanging on the closet door. Heaving a huge sigh of contentment, he soon fell fast asleep and dreamed where his cape might take him tomorrow.

*Beatrice Vandervelde is a teacher at Willowdale Christian School. She lives in Willowdale, Ont.*

## Safe sex can kill the soul

A sermonette based on I Corinthians 6: 12-20

### George Vander Weit

North America was shocked a few weeks ago when Los Angeles Lakers star Magic Johnson informed us that he was retiring from basketball because he had tested HIV positive. Magic tried to put the best face on that announcement, and some of his friends compared his loss to an injury which ends a player's career. Reality is harsher than that. Medical people tell us that an HIV positive patient can expect to live 7-10 years. This is not merely an injury; this is an almost certain death sentence unless a cure can be discovered

### in years ahead.

It's frightening, isn't it? It's more frightening as we listen to statements of those in the know: "We are in the midst of an evolving epidemic." "Our teenagers are the next wave of that epidemic." "By the end of the decade, AIDS will be the leading cause of death in the world for young adults." Those statements make us tremble.

Those statements talk about people — real, live people. I imagine that those of us who are involved in sexual relations outside of marriage were hit pretty hard by that

announcement. As a doctor on "Nightline" said, "We realize that we're not going out with only one person; we're going out with everyone that person has ever slept with."

### Second best

I remember the terror in the voice of the homosexual who called me because he thought he was HIV positive. When I arrived at his home, his family greeted me as if someone had just died. The terror in the man's voice on the phone was matched by the terror in his attitude. That still ranks as one of my toughest visits. It was my

first; it won't be my last.

I'm grateful that a person of Magic's stature is going to promote safe sex. Not everyone holds the same moral values that I do, and some who do stumble and fall. If the only two choices are "safe sex" and "unsafe sex," then you can count on me to be a fan in Magic's new ball game.

But I feel a bit uncomfortable saying to those of you who are single and to those of you who are involved in extramarital affairs, "remember to carry protection with you so your sex can be safe." That strikes me as

second best. Is it possible that God would like to take someone and say, "Let's educate the public by giving them yet another alternative?"

### Bodily function

In our society sexual intercourse is really not that big a deal. It's only a physical function which satisfies a certain need — something like eating or walking or going to the bathroom. The body ought to be used. No one fusses much about eating or walking; why all the fuss about intercourse?

The Apostle Paul can assist  
Continued on p. 30...

CHRISTMAS 1991

# PRESENTS

*with presence!*



This year when you shop for Christmas presents, look for something distinguished, something with substance, something that will have lasting meaning. Like these devotional materials from CRC Publications. Each of these books invites readers to enter God's presence: to learn, to reflect, to wonder, to delight, to praise, to pray. Included are heartwarming stories and perspectives by James C. Schaap and David Willingham; faith-deepening meditations and assurances by Cornelius Plantinga, Jr.; insights on the parables of Jesus by John Timmer; and uplifting reflections by Donald Postma. Presents like these will be remembered long after the Christmas season passes.

**Beyond Doubt** (Cornelius Plantinga, Jr.)—An excellent devotional book for personal or family use. Using practical questions that arise from our contemporary experience as Christians, this collection of 150 meditations helps the reader to deepen his or her faith and to understand that a faith "beyond doubt" is not beyond question.

#1331-0200 \$14.35

**INTERMISSION** (James C. Schaap)—A collection of 180 devotions for middle-school and senior-high youth, written in a language kids will relate to. Through a series of fresh, interesting stories and meditations, the reader surveys the highlights of Scripture from Genesis through Revelation.

#1701-5000 \$13.15

**Space for God** (Don Postema)—A collection of readings and reflections that enables readers to create "space for God" in their lives—space to listen to God's voice, space to express gratitude to God, space for that journey into a deeper spiritual life. The book includes exercises for individual or group use that will guide readers into a greater awareness of God's presence in their lives.

#1341-0200 \$15.55

**Someone's Singing, Lord** (James C. Schaap)—A book of 40 family devotions that takes eight well-known, deeply loved songs of the Christian faith and makes them come alive with truths for today's family. Each of the devotions, written at a middle-school interest level, is designed to help families think and talk together about their faith.

#1701-0500 \$7.15

**No Kidding, God** (James C. Schaap)—A book of 60 family devotions focusing on the Psalms, written at a middle-school interest level. These original stories and reflections help young people and families to talk honestly to God—to tell him their joys and frustrations, their anger and fears, their love and praise—just as the psalmists did.

#1701-0475 \$7.15

**One Large Order of Faith To Go** (David Willingham) serves up jumbo-sized insights into faith in these 40 devotions taken from the book of James. Required reading for today's drive-thru teens and their families.

#1701-0480 \$7.15

**Take It from a Wise Guy** (James C. Schaap) bases these 40 devotions on the book of Proverbs and helps families take a break from "life in the fast lane" so they can enjoy one another and their God.

#1701-0525 \$7.15

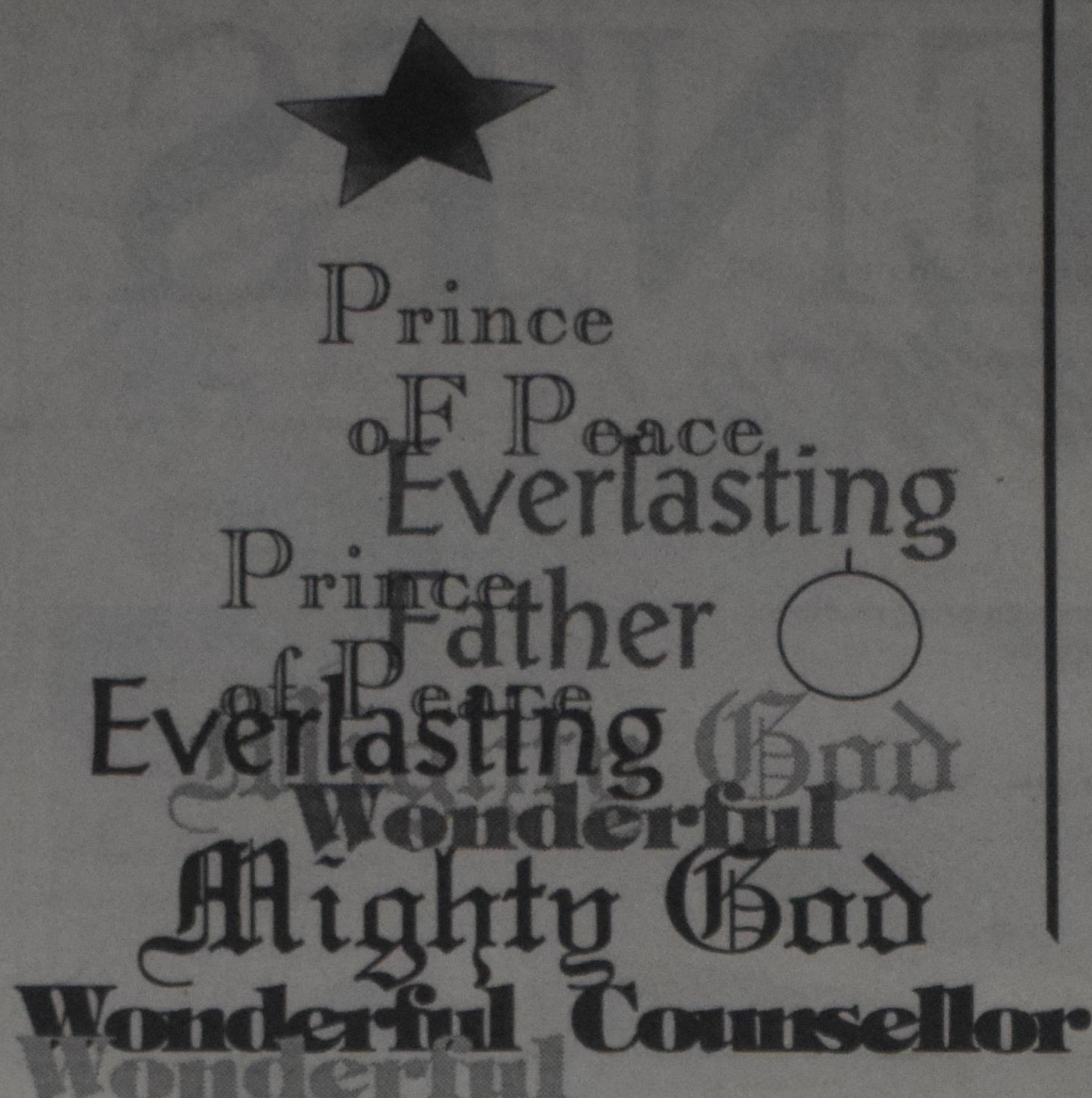
#### The Kingdom Equation

This 12-session study provides an in-depth look at the parables of Jesus with a view toward the kingdom of God. When studied in this manner, these parables have the potential to call our values into question and shockingly reverse our typical human standards.

#1315-2100 \$10.75

To order, call toll-free:

**CRC PUBLICATIONS**  
P.O. Box 5070  
Burlington, ON L7R 3Y8  
1-800-263-4252



*He will reign forever and ever.*



Christmas blessings from the  
Faculty, Staff and Students of  
The King's College  
10766 - 97 St., Edmonton, AB T5H 2M1  
(403) 428-0727



**Meyer, Wassenaar  
& Banach**

BARRISTERS & SOLICITORS

4856 Yonge Street, Willowdale  
Ontario M2N 5N2  
Telephone (416) 223-9191

Willem J.B. Meyer, Q.C.  
Martin Banach, LL.B.

Duriya Patel, B.Sc., LL.B.

Sy L. Wassenaar, Q.C.  
Sharon Bond, LL.B.

## COVENANT TOWERS

CHRISTMAS 1991 HOLLAND CHRISTIAN HOMES NEW YEAR 1992



C303 Mrs. P. Numan  
C304 Mr. A. de Beer  
C307 Mr. & Mrs. P. de Koter  
C308 Mr. L. Koops  
C312 Mr. A. Vermeer

C401 Mrs. C. Nagel  
C404 Mrs. G. Biersteker  
C411 Mrs. J. Ruyf

C501 Mrs. J. Bisschop-VanderZwaag  
C502 Mrs. J. Cook  
C503 Mrs. F. Moraal  
C504 Mr. & Mrs. A. Castelein  
C505 Mrs. J.C. Farenhorst-Deenik  
C506 Mrs. F. Schut  
C507 Mrs. A. Meester  
C512 Mrs. G. Tjoelker

C601 Mrs. H. Guetter  
C605 Mrs. H. Boven  
C606 Mrs. M. van Alten  
C610 Mrs. A. Claus

C701 Mrs. M. Oskam  
C710 Mr. & Mrs. J. Quartel  
C711 Mrs. A. Hoff

C802 Mrs. J. Ufkes  
C803 Mrs. F. Groen-Bogert  
C807 Mrs. A. Postma  
C809 Mrs. J. Rumph  
C810 Mrs. A. Boersma  
C811 Mrs. J. Molema  
C812 Miss C. Miedema

*"For to us a child is born, to us a Son is given and the government is on his shoulders" (Isaiah 9:6a).*

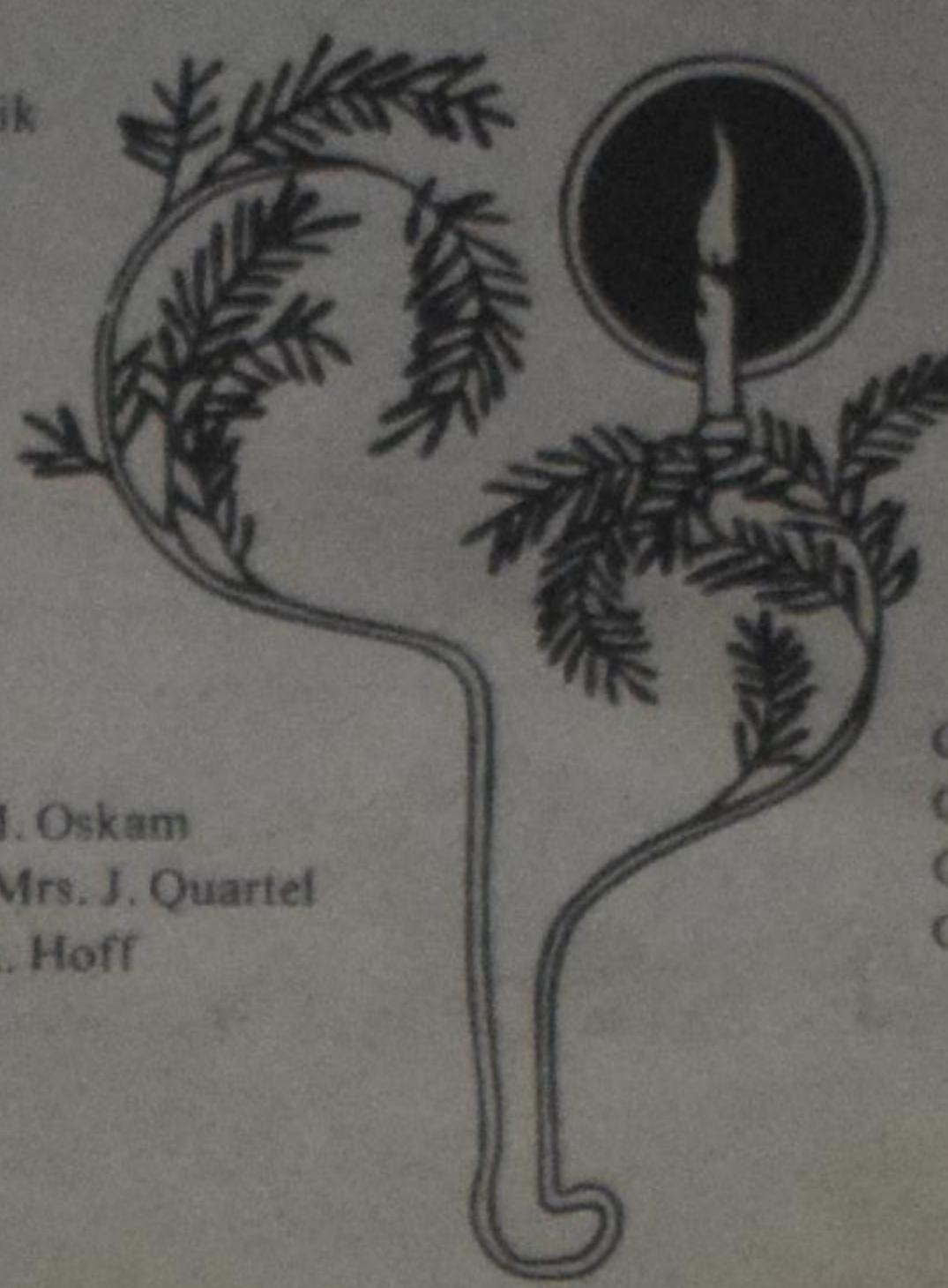
C904 Mrs. A. Posthumus-Bijker  
C908 Mrs. P. Detering  
C909 Mrs. T. Van Manen

C1003 Mr. & Mrs. D. Hoogendoorn  
C1007 Mr. S.G. Westerman

C1101 Mrs. M. Tewissen  
C1108 Mr. & Mrs. J. Hoogerbrugge

C1207 Mrs. D. Staring

C.PH-01 Mr. & Mrs. G. Zwier  
C.PH-02 Mr. & Mrs. J. Guetter  
C.PH-03 Mr. & Mrs. W. Zeyl  
C.PH-05 Mr. & Mrs. J. Kroezen



As residents of Covenant Towers we know that His reign is just, which gives us hope for now and forevermore. We wish you, with your families and friends, a blessed Christmas and a New Year in hope and expectation of Christ's second coming.

## TRINITY TOWERS

CHRISTMAS 1991 HOLLAND CHRISTIAN HOMES NEW YEAR 1992

**First Floor**  
Mr. M. T. Haan  
Mrs. J. Lise  
Mrs. G. Meinen  
Mrs. M. Vander Veen  
Mr. J. Schreiber  
**Second Floor**  
Mrs. A. Beukema  
Mrs. J. Bult  
Mrs. W. Kroes  
Mr. F. Flach  
Mrs. R. Posthumus

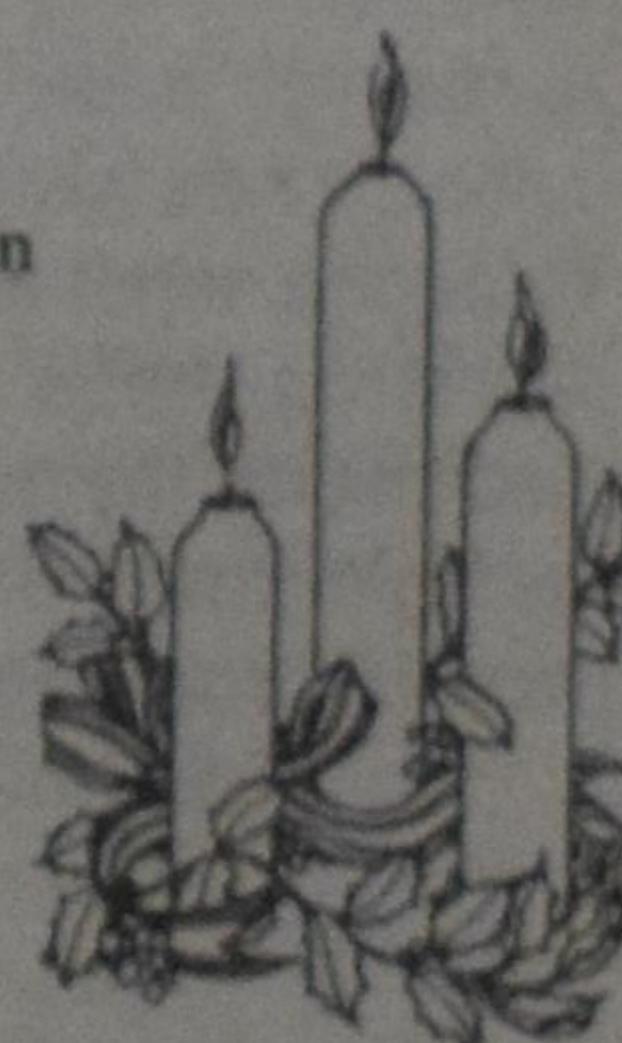
Mrs. T. Stelpstra  
Mrs. F. Van Geel  
Mrs. A. Vander Goot  
Mrs. W. Vander Stelt  
Mr. & Mrs. Knillus Vander Veen  
**Third Floor**

Mrs. Mies Beauchamp  
Mrs. M. Vanden Dool  
Mrs. Sjoukje De Vries  
Mrs. H. Jagt  
Mrs. Geertje Pols  
Mr. & Mrs. G. Sportel  
Mr. & Mrs. J. Steenhuis  
Mrs. J. Van der Lei  
Mrs. W. Vander Veen  
Mrs. M. Vermaas

**Fourth Floor**  
Mrs. Siempke De Vries  
Mrs. C. Grit  
Mr. & Mrs. E. Huisman  
Mrs. R. Hunnissen  
Mr. & Mrs. H. Jansma  
Mr. & Mrs. G. Keep  
Mrs. Nellie Ouwendyk  
Mr. & Mrs. J. Vink  
Mrs. G. Sliker

*With best wishes from the residents of Trinity Towers, Holland Christian Homes, 7900 McLaughlin Rd. S. Brampton, ON L6V 3N2*

*Ere zij God!  
Ere zij God in den hoge,  
Vrede op aarde,  
In de mensen een welbehagen.*



**Fifth Floor**  
Mrs. H. De Boer  
Mrs. J. Otten  
Mr. & Mrs. E. Reinders  
Mr. & Mrs. H. Stortebom  
Mr. G. TeBrake  
Mrs. B. Welmers  
Mr. & Mrs. H. Wonder  
Mrs. A. Zandstra  
Mrs. W. Vander Toorn

**Sixth Floor**  
Mrs. L. Bell  
Mr. & Mrs. B. Knoops  
Mrs. K. Scholten  
Mrs. S. Tiesma  
Mr. & Mrs. J. Snyder  
Mr. & Mrs. E. Top  
Mrs. N. Triemstra  
Mrs. M. Winter

## Poetry

### Listening

There is so much music around  
if only someone were listening.

George Harrison

Listen with me a little while  
when the angel chorus rings  
and the black jazz band draws a riff  
and the pipes reverberate the stonework

Do you hear the piccolo?  
The little child in the first row?  
The blonde voice in the back?  
The black baritone?  
Do you hear the Bourdon bass pipe shake the stone floor?  
Surely if the stars are out  
there's someone who sees them  
Surely if the music is played  
there's someone who hears it

Surely if a herald cries  
there's someone who takes heed

This music must be for someone  
more important  
than a red suit

Listen,  
It must be for someone,  
stars are set gleaming in the sky  
3000 New Yorkers crammed into a Cathedral  
Listening,

Waiting for the Messiah.  
Waiting for Messiah  
Waiting for Messiah to come again.

Nick Ringma  
Langley, B.C.

Al Wolters

### How is it possible!

"Zechariah asked the angel.  
'How can I be sure of this? I am  
an old man and my wife is well  
along in years.' "(Luke 1: 18).

"'How will this be,' Mary  
asked the angel, 'since I am a  
virgin?'" (Luke 1: 34).

If we pay attention to the way in which Luke has constructed the first few chapters of his gospel, we will notice that he has arranged his material in such a way as to bring out the parallelism between the stories of John the Baptist and Jesus. The miraculous birth of both is announced by Gabriel, and is greeted by widespread amazement on the part of bystanders when it happens. Both unborn babies receive a significant name, are said to fulfil Old Testament prophecies, and are celebrated by hymns of praise. Both are said to increase in spiritual strength as they grow up, and both obviously have an important mission in life.

#### Similarity and difference

This deliberate highlighting of parallels between John and Jesus also invites the reader to look for contrasts amid the similarities. We find such a contrast in the two verses which we have quoted.

On the surface, the reply of Zacharias looks very similar to the reply of Mary. Both have just been told by the angel Gabriel that a son will be born to them, and both ask him how that can be possible, mentioning the reason why the promise seems impossible. And yet their responses are very different, to judge from the way Gabriel reacts to them.

To Zacharias the angel says with devastating simplicity, "I am Gabriel" (in other words, "Who do you think you're talking to?"), and tells him he is going to have to shut up for about nine months, "because you did not believe my words."

But to Mary the angel explains very gently how it is going to come that she, a virgin, will nevertheless have a baby, concluding with the words, "for nothing is impossible with God." The difference between the questions of Zacharias and Mary is really the difference between disbelief and belief.

**Question or exclamation**

It always strikes me that Zacharias and Mary here illustrate two fundamentally different ways of asking the question: "How is it possible?" One is a skeptical way; the other is a wondering way. The skeptic asks the question in a spirit of doubt. He or she says, in effect, "You'd better explain to my satisfaction how this is possible, otherwise I won't believe it." The other person asks the question in a spirit of wonderment, and says in effect: "I don't know how this is going to be possible, but it sure is wonderful." You might say that the second way of asking the question replaces the question mark with an exclamation mark. It reminds me of the joke about the woman who has just been told that her daughter-in-law is expecting her first baby, and exclaims in delight, "How is it possible!" In such cases an apparent question is really an

exclamation.

It is appropriate in human life that we ask this question in both ways, depending on the circumstances. There is certainly enough ignorance and deception abroad in our world to warrant Zacharias' response to many of the things we are told. But when God promises us something, it is always inappropriate to ask

skeptically, "How is it possible?"

And when God announces to us all the birth of Jesus we must all echo Mary's amazement and delight at something we cannot fathom, and exclaim in wonder: "How is it possible!"

Al Wolters teaches religion/theology and classical languages at Redeemer College, Ancaster, Ont.

### Christmas pudding

Our brother promised  
that in a little while  
he wouldn't be with us

So we watched him go

And stuck our gaiety  
between his way and death

Used cross trees  
for centre pieces

Burning candles on both ends  
sending cross pulp in the mail  
to greet those who don't  
tremble at the name.

We clutter celebrations  
with greed-get-me-ness  
struggling frantically  
to blot birth  
like Herod  
just in case  
the weakness  
would show.

The manger  
in the pig sty  
with the sooty oil stove  
and the beat-up donkey  
is not our image  
nor our bearer.

only losers need saviours.

Nick Ringma,  
Langley, B.C.

## REFORMED BIBLE COLLEGE Futures Begin Here!



A caring college  
community that deepens  
Christian convictions,  
gives accredited Biblical  
instruction, and provides  
opportunity for hands-on  
experience in ministry.

For more information contact  
RBC Admissions,  
(616) 363-2050  
3333 East Beltline NE  
Grand Rapids, MI  
49505



**RBC**  
Degrees  
4-year Bachelor  
of Religious  
Education  
2-year Associate of Arts  
and Associate of Religious  
Education

**Career Tracks**  
Child development  
Cross-cultural mission  
Director of Christian Education  
Evangelism and church planting  
General Bible college education  
Linguistics and translation  
Pre-seminary preparation  
Pre-social work foundation  
Secretarial science  
Specialized support ministries  
Youth ministry



## Friends of God

Wayne  
Brouwer

### The first Christmas tree

Read Isaiah 11

*"A shoot will come up from the stump of Jesse; from his roots a branch will bear fruit"* (Is. 11: 1)

Here's the true story of the first Christmas tree. It was written by the ancient prophet Isaiah in about 700 B.C.:

#### Look over there!

There's a sturdy little tree, standing all by itself. Its name is "Judah" because it belongs to God.

High up in the top branches lives King Ahaz. He's gazing to the north. In the distance he sees a small orchard of fruit trees. Many of the trees are dying, the fruit is worm-eaten and rotting, and woodcutters are swinging their axes left and right, turning the best that remains into firewood.

The name over the gate at the entrance of the orchard says, "Israel." And Ahaz can hear a cry coming from those sickly trees: "Help us! Save us! Don't let us die!"

But the trees of the orchard aren't calling to him for help. King Ahaz sees that they have their hopes set on a tiny forest a little further north. There's a sign next to the road that says: The Syrian Forest: Beware, all who enter here!

King Ahaz watches in horror! The whole Syrian Forest is shuddering! Trees are tumbling left and right, branches flying into the air, clouds of dust and debris choking the birds overhead! Woodcutters from Assyria are on the way!

Assyria is that great, dark forest far on the horizon. The

trees of Assyria are mighty trees. Their trunks are so massive you can dig a tunnel right through and not hurt them.

Their branches can bear the weight of the world as they scoop up the riches of other nations. Their tops reach to heaven, proudly proclaiming that they are gods, ruling the earth from their magnificent height.

And the woodcutters of the Assyrian armies are on the move. The tiny Syrian forest lasts only an hour before it is wiped from the map, leaving a field of stumps where cedars of Lebanon once stood in royal stateliness.

The woodcutters of the Assyrian forests keep moving. They charge into the decaying orchard called Israel. In quick order, like a well-oiled machine, they raze what is left of the fruit trees and silence the pitiful cries. The hot sun turns the fruit black and the worms begin their smelly work, turning the organic matter back to the soil from which it came. Dust to dust, ashes to ashes, and the horizon clears all the way north to the great dark forest of the Assyrian woods.

#### T-I-M-B-E-R!

Up in his tree, King Ahaz breathes a sigh of relief. The Syrian forest and the Israel orchard had threatened his little home in Judah. But they're wiped out, burning in the cinders of a thousand Assyrian campfires. And he and his little tree are safe!

King Ahaz is tired. He's kept watch too long. He's worn out with the hectic pace of life on

the front lines. He must take a moment's rest.

But just as he turns over for a little snooze, the branches begin to quiver under him! Something's wrong! His little tree is shaking! The bark shudders loose from the trunk! His people are thrown to the ground and devoured by the bloody wolves below!

And then he hears an Assyrian voice cry: "T-I-M-B-E-R!"

And the little tree of Judah crashes to the ground, hacked to bits by Assyrian swords, chopped to sawdust and left to rot. The end has come. The curtains close. And DEATH walks out on the stage in front of them.

#### Two miracles

But as Ahaz breathes his last he sees two miracles take place. First, a powerful blast from heaven sweeps the Assyrian trees from their lofty height! God's wind is blowing and the great, dark Assyrian forest is smashed as flat as a pancake! The fury of God's anger stirs up a whirlwind that explodes the mighty trees and rains them to earth as chopsticks and toothpicks. Assyria's mighty forest is blown to slivers by the angry judgment of God.

The second miracle takes place right under King Ahaz' nose. The dead stump of his tree, charred and stubby, as lifeless as a tombstone, suddenly shows a small crack at the base. Something seems to be pushing through from below! It's green and it's already unfolding a couple of weak leaves! "Like a tender shoot!" as Preacher Isaiah might say. "Like a root out of dry ground!" (Is. 53: 2).

Something's coming! A miracle is happening! Death is called back from the stage and the curtains open to a new scene!

The shoot emerges from the

dying stump! The house of Jesse and the family of kings from David's descendants are not yet at their end!

#### Heavenly shelter

The little sapling reaches up toward heaven and the Holy Breath of God comes flying down like a dove, settling in his branches. He stands up tall, a King with wisdom and understanding, a King with wise counsel and power, a King with spiritual insights and an intimate relationship with his Father.

And all around him the noise of the nations begins to quiet down. He can see through walls and find the needy who cower fearfully in their downtown apartments. His eye looks right into the heart of a person, and he knows what goes on there, whether bad or good. When he opens his mouth to speak, those who believe only in themselves or only in Santa Claus bow under the weight of his judgment; but the children on the scorched battlefields of earth come out to play in the warm breath of his love.

And where he waves his hand, from the bloody streets of Liberia to the sacrilegious pavement of Tiananmen Square, the parades of guns and armour stop, and those mortal enemies, the wolf and the lamb, cuddle up to each other. The bombs are defused in the streets of northern Ireland, as the leopard, the goat, the lion, and the young calf still wobbly on its legs, all go to a birthday party together at the home of a boy who is neither Catholic or Protestant, but only Christian.

The panic on Wall Street and Bay Street and the moneypits of Japan and London subsides, as people go home and spend a relaxing evening with their families, and the children play with the bear, the lion and the cobra.

As the King waves his

branches, the breeze carries the scent of heaven's flowers, and people come out to church for Christmas celebrations that last forever.

#### The sign of the cross

And as Ahaz sits there, watching this strange and wonderful miracle, he sees the young tree stand up tall and straight, branches on either side pushing out to the horizons.

"Kinda looks like a cross!" thinks Ahaz. And he hears the Tree speak: "When I am lifted up from the earth, I will draw all peoples to me!" (John 12: 32). And as he speaks, the nations come! As he lifts the wood of his cross in sign language to the peoples of the earth, the crowds begin to collect around him. From the distant parts of the globe, people of every tribe and race and language and nation gather around the Branch that grows out of the stump of Jesse. And all the angels of heaven sing, "Glory to God in the highest! And on earth, peace among men!" (Luke 2: 14).

#### Gather round the Christmas tree

The joy of Christmas is that we don't get what we deserve. In the miracle of God's grace, out of the charred embers of our lives, out of the death of the graveyards in which we live, out of the sin and suffering we heap on one another in this world, a tiny shoot of God's mercy is born in an animal barn, stuck away from our shiny gifts in the decaying stink of manure.

The Christmas gift of God is the gift of his grace, showing up where we'd least expect it:

- healing marriage bonds where we've already called in the divorce lawyers;
- giving strength to cope with suffering when we've finished writing the suicide note;
- turning the loneliness of our lives into the smiling joy of new friendships in the family of God;
- taking the pain out of troubled memories by giving them into the scarred hands on the cross;
- restoring the handshake of brothers who parted in hatred.

And where does all of this happen?

At the foot of the cross, where the miracle of God's Christmas gift grows into a mighty signpost that beckons the nations to lay down their guns, that tears the little gods from our hearts, and that points us away from the toys of Santa Claus to the reality of God's loving grace.

So we come to the Tree. The true Christmas tree that looks an awful lot like a cross.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



Peter VanDyk



Tony Vanderhout



Andy Vanderhout



Peter John VanDyk  
C.A.I.B.



Brian Vanderhout  
A.I.I.C.



(416) 335-4653 — Peter VanDyk  
(416) 692-3986 — Tony Vanderhout  
(416) 692-5784 — Brian Vanderhout

## PEACOCK, VANDERHOUT & VANDYK INSURANCE BROKERS LTD.

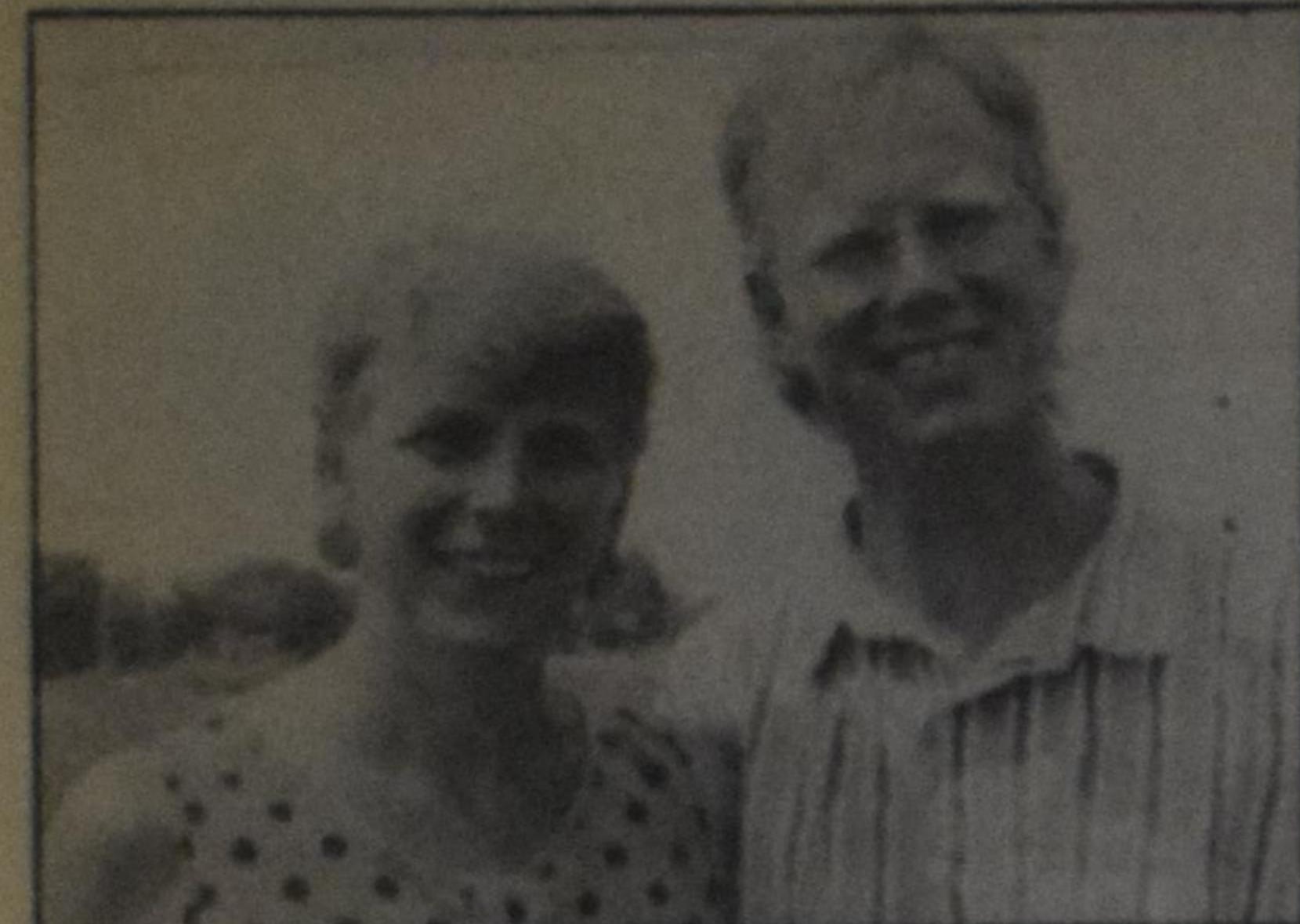
3050 Harvester Rd. (at Guelph Line) Burlington, ON L7N 3J1  
Phone (416) 632-6192      Hamilton Line (416) 544-9615

BESURE TO INSURE! DON'T DELAY!

AFTER HOURS CALL  
US AT

(416) 335-6507 — Andy Vanderhout  
(416) 336-8796 — Peter John VanDyk





## Peter and Marja are

**IN**

Dear P & M:

Although a half year has passed since you answered my letter (March 29, 1991), I cannot resist trying to set the record straight. You did not answer any of my questions directly but launched into a barrage of wrong assumptions, false accusations and outright insults. My first reaction was to shake my head in astonishment. I planned to laugh about it and forget it because it was so far off base that I could not take it seriously. Since then I've thought of it on and off and I've decided to write you because there's more at stake than just my problem.

When I was in love and tried to date I did not have an "agenda" to marry and have children. It was completely spontaneous. Being in love and having an agenda are mutually exclusive.

I don't think that I have a more than normal "concern for myself." My volunteer work and support of various charities, etc. suggests the opposite. If I were as concerned about myself as you say, I might be a millionaire by now.

### I could not fake it

I am not interested in women because of "something they can do for me," but because of who they are in themselves; otherwise I would not be able to fall in love the way I have. The reason I focus on a younger woman is so that I can have a family, as I stated in my first letter.

If I had not been turned down by women of my own age category when I was in my twenties and thirties I would not be in this situation today. If I had children I would not have to "bypass women in my own age category." Nevertheless, I have no intention of dating just to have a family. There also has to be true love, something I couldn't fake even if I wanted to, which I don't. I don't believe "any sensitive person" would be offended by me because I am as sensitive as most women and more than many.

As a single man it is difficult to make friends because most people my age are married and this seems to create a barrier. Also as a man, "mere"

friendship does not seem to be as important as it is for women. I was not brought up to place that much importance on friendship between men. I've always been a bit of a loner, perhaps because of my somewhat unusual combination of normal interests.

### Friendship suggests favouritism

I can't say that I feel lonely; my days are too full. The only time I feel lonely is when I'm interested in and attracted to a woman and the feeling is not mutual. However, I think I have as much ability to develop friendship as anyone else if I had the opportunity or the interest.

For better or worse I'm not as interested in friendships as I should be because the idea of friendship suggests favouritism, cliquishness and whimsicalness. Why should I be a friend to one person and not to another? Yet, to suggest that therefore I do "not meet the qualifications needed to be a good husband or a loving father" is an outrage and an insult. Besides, the expression should be "loving husband and good father." You twist everything around.

### I start in first gear

Despite what you think, I feel that it is important to be mentally, emotionally and physically attracted to someone. It's an important first stage in developing a mature relationship. Having said that I still insist that I do not have "ideas and agendas" that come before a "genuine interest in others." I have always "put my heart in first gear" and not "in third gear" because that's what it means to be in love.

In my first letter I did not mention the fact that I have had quite a few dates based on friendship. Each relationship fizzled out because of boredom and lack of chemistry. Usually the ladies ended it while I continued to hope that things would work out. So much for the idea of "slowly developing a relationship."

It seems that we have totally different ideas of what a love relationship is all about. I happen to believe that romantic love is important and even Christian.

Usually I find your advice very good. That is why I was all the more stunned and surprised by the way you answered my letter.

### Dear Looking for Love:

We've given you an extraordinary amount of space in our column so that your theories about love, friendship and marriage can be aired and better understood. Let's agree together that romantic love and deep friendship are both important. The one makes the sparks fly and the other keeps

the coals glowing.

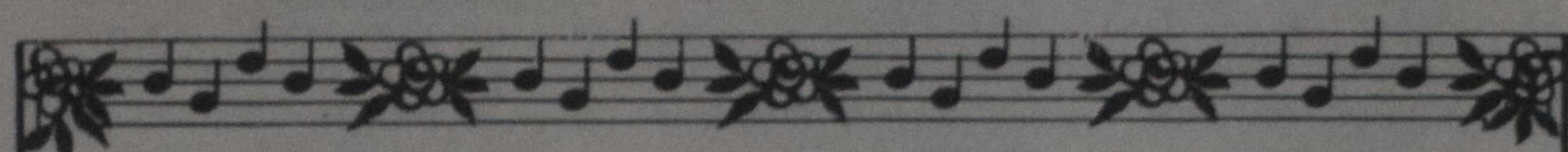
We hope that the attraction will be mutual the next time you fall in love.

In the meantime it seems to us that you, as a single person, are serving the Lord and making good use of your time and resources.

Our apologies for any pain that our advice caused you.

**Write to: P & M**  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Sloofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.*



## Notice of Appeal to all parents, grandparents, uncles, aunts, cousins and all other relatives and friends!

The end of the year is coming and with it the time for exchanging presents. Have you considered a one-year's subscription to *Calvinist Contact* as a gift to the person(s) you really love?

The gift would come to \$37.50. Not out of your reach, we hope. It will be money well spent.

Just ask yourself what you would rather hear coming from the person's mouth after he or she has opened your present:

On the twelfth day of Christmas my true love gave to me:

12	windshield scrapers at \$3.13 a piece = \$37.56
11	bags of rat poison at \$3.41 a piece = \$37.51
10	boxes of Fruit and Fibre at \$3.75 a piece = \$37.50
9	dishtowels at \$4.17 a piece = \$37.53
8	Philip screwdrivers at \$4.69 a piece = \$37.52
7	dozen donuts at \$5.36 a dozen = \$37.52
6	cases of pop (with coupon) at \$6.25 a piece = \$37.50
5	Bi-Way bras at \$7.50 a piece = \$37.50
4	economy-size boxes of Tide at \$9.38 a piece = \$37.52
3	leather belts at \$12.50 a piece = \$37.50
2	compact discs at \$18.75 a piece = \$37.50

OR

1 year's subscription to **CALVINIST CONTACT** at \$37.50!

What does a gift subscription to *Calvinist Contact* offer that none of these other items do?

- Information and news articles
- Editorials by Bert Witvoet
- Reflection and opinion columns
- An active letter column
- Advice column by Peter and Marja
- Bible study and meditation columns
- Film reviews by Marian Van Til
- Book reviews
- Stories and poetry
- Educational articles
- Personal and classified advertising

And in a general way: spiritual direction and vision!

Do you want the next generation to have a Christian weekly?

Instead of a partridge in a pear tree,  
why not a one-year gift subscription to C.C.  
under the Christmas tree?

coupon

**YES, I would like to send a gift subscription to:**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Code \_\_\_\_\_

Cheque enclosed for \$37.50  
for a one-year subscription.

Cheque enclosed for \$21.25  
for a half-year subscription.

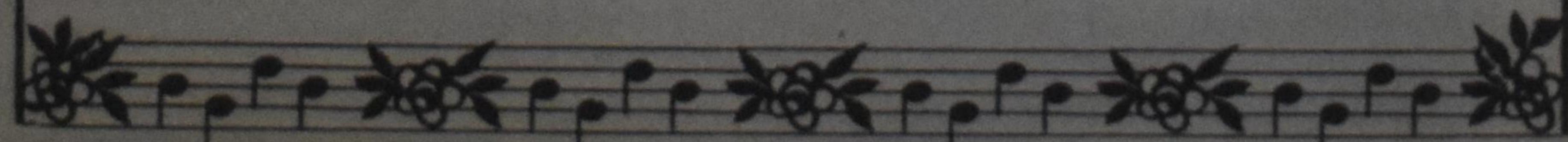
Please bill me at the  
address on this form.

Complete and mail this **entire** form to:  
**Calvinist Contact,**  
**4-261 Martindale Rd.**  
**St. Catharines, ON**  
**L2W 1A1**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Code \_\_\_\_\_



## Safe sex can kill the soul

...continued from p. 24 us in answering that question. He writes to people in Corinth who were accustomed to a wide range of sexual practices. Temple prostitution was common. A Greek view of body and soul held sway in which the body was considered terribly unimportant, excessive baggage, the prisonhouse of the soul. Christians, too, affected by their environment, sang the same song: "Sexual experience is no big deal." Verse 13: "Food for the stomach and the stomach for food;" eating and digesting has no relationship to my spiritual life. By the same token, sexual acts have no relationship to my spiritual life.

How does the Apostle answer? He doesn't talk about unwanted pregnancy or venereal disease or the possibility of discovery by parents or spouse. We might scare a few people into abstinence by speaking of babies, disease or getting caught, but birth control, condoms and the privacy of my van, my apartment or the local motel pretty well takes care of those. I suspect even the present scare caused by Magic's announcement will fade. Seldom are people scared into morality. And we really don't want people who are moral because they are afraid; we want moral people who are free to make responsible decisions before God and others.

We see the Apostle addressing this issue in terms of morality. He doesn't buy into the Greek view which proclaims the non-importance of the body. Instead, he says in verses 18 and 19: "Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body."

The Apostle answers the "Why not?" question by focusing on the significance of the sex act itself. Verse 16: "Do you not know that he who unites himself with a prostitute

is one with her in body. For it is said, 'The two will become one flesh.'"

Paul proclaims what Genesis proclaims: The act of intercourse is highly significant because it signals the union of two people. It is the highest physical expression of true love. It is the moment when each gives the self to the other in complete trust. It is the moment in which I proclaim: "I love you body and soul." It is intended to be a life-uniting act, and not merely a bodily function.

### A mystery

The sexual act outside the marriage is wrong simply because it violates the inner reality of the act itself, simply because people engage in a life-uniting act without a commitment to a life union.

Oh, come on, that's too far above my head. Tell me instead that I'll get pregnant, AIDS or caught. I can understand that language. I just don't understand what you're saying now!

Neither do I — exactly! You know what else I don't understand? I don't understand how at the Lord's table a piece of bread and a cup of juice become "the life giving nourishment of my soul." I don't understand how my body and my soul are connected.

I don't understand everything about psychosomatic illness or about faith healing or about holistic medicine. I know that in some mysterious, unexplainable way those things are connected. And I know that the world in which I live is recognizing that, too.

I also know that when two bodies are united, more than that is involved. Two persons are united, two persons who will never again feel the same way about each other after they have united their bodies. I may become deadened to that reality after multiple relationships — certainly after 2,000 — but if I think back to my first relationship, I can grasp the truth of that. I know there is no

such thing as casual sex no matter how casual we try to be about it. I know that sex without a life-uniting commitment will leave us with a sense of futility and a lack of real fulfillment.

Why? Because of the hang-ups of our society? Because of the residue of past sermons? No, because of the reality of the sex act itself. Where a deep, personal commitment to a life-union is absent, then the physical sign and the seal of that union ought also to be absent. All of us need relationships in which we can completely trust and totally communicate with another or with others. Sexual intercourse

doesn't produce that kind of relationship; it may indeed be the fruit of that kind of relationship. Our world has it backwards.

### Many don't

"This could happen to anyone." That's not quite accurate because there's another alternative. But pastor, everyone's doing it! That's something we say when we feel the pressure or when most of those in the group we run with are engaged in a certain activity.

If you can honestly say that, then you'd better find a new group of friends fast! A recent study of 314 Christian

Reformed young people ages 16-18 indicated that 83 per cent had never had sexual intercourse. Everyone is doing it? Not true. And even if it were true, is there no room left for Daniels, male and female, who dare to stand alone?

God has a word for us: "Your body is a temple of the Holy Spirit. You are not your own; you were bought with a price." May each of us live in the freedom and the joy which that knowledge, professed and practised, imparts. May each of us "therefore honour God with our body."

George Vander Weij is pastor of North Hills Christian Reformed Church, Troy, Mich.

## Word and Spirit

understand live  
follow embrace  
read hear in  
experience

trust heed  
know obey  
listen feel  
embrace



Andrew Kuyvenhoven

## 14 + 14 + 14 = Christ

This is how Matthew sums up the history of Israel: "Thus there were 14 generations in all from Abraham to David, 14 from David to the exile to Babylon, and 14 from the exile to the Christ" (Matt. 1:17).

For a Western mind, this text is hard to understand. We must be willing to forget our calculators and adding machines. We must flush all sorts of theories out of our minds. We must quietly listen to an evangelist who reads to us the Good News from Israel's genealogy.

God started with father Abraham, he says. And the climax, the golden age, was King David. Between these two points were two times seven generations. Then, from the climax to the pits, or, from David to the exile, are again 14 generations. And finally, from the darkest hour to the dawn of the Kingdom, from the exile to the birth of the Messiah, are 14 generations.

For Matthew, Israel's past is not so much a history book and even less a math book; it is a hymnal: "I sing of mercies that endure, forever founded, firm and sure." Looking back at the chronology of names, Matthew reads the composition of God: "A faithfulness that never dies, a covenant changeless in the skies." After six times seven generations, the blessing of Abraham and the peace of the Son of David come to bloom in Bethlehem. Then the hope of Israel is fulfilled.

### Sin and sorrow

History laboured for six sevens. It's a memorable story of blood and sweat, sin and sorrow. It's all in the sacred books from Genesis 12, the calling of Abraham, to the end of the judges and the rule of the second king — that is David (see 2nd Samuel). In this period Matthew counts 14 generations. Two sevens have passed.

After David and Solomon the kingdom is torn (1 Kings 12). First, the one half of the nation vanishes. It is devoured by Assyria. Because Israel "did wicked things that provoked the Lord to anger" (2 Kings 17:11). And then Jerusalem, God's own city, is ruined.

and the temple, God's own dwelling, is plundered and burned (2 Kings 25). Another two sevens have passed and 14 generations have been counted.

It took two more sevens or 14 generations. God's faithfulness carried Israel from the exile in Babylon to another difficult time when a son of David worked as a carpenter in Nazareth. And finally, after the labour of six sevens the Sabbath came and Peace descended.

### Matthew's music

Maybe we are still missing some of Matthew's music. For "fourteen" is not only two times seven. Fourteen spells "David" in Matthew's mother tongue. Write D.V.D., spelled daleth, waw, daleth. The daleth is the fourth letter of the alphabet and the waw is the sixth. So, D.V.D. is 4 + 6 + 4 = 14. (Learn the Hebrew alphabet from Psalm 119 in the English Bible! Count the letters and see if I'm right).

The gospel of Matthew deals with the coming of the Son of David, or the coming of the Kingdom of Heavens. The climax comes when Jesus takes the throne of David: "All authority in heaven and on earth has been given to me" (28:18). In no other book the Son-of-David character of our Redeemer is emphasized as much as in Matthew. Even a Canaanite woman (15:22) and two blind men (20:30) cry: "Have mercy, Son of David." The crowd shouts "Hosanna to the Son of David" (21:9) and the last debate with the Pharisees centres on the question how the Son of David can be the Lord of David (21:41-45).

God has "sworn that David's Son shall ever sit upon his throne." That covenant promise held Israel's history together, says Matthew. And in the fullness of time, when all the sevens were fulfilled, the reign of peace began. Hosanna!

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.

## MacMASTER POOLMAN & DE VRIES

BARRISTERS, SOLICITORS, NOTARIES

181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258

Willem G. Poolman  
(Mr. in de Rechten, Leiden)

Leonard de Vries, LL.B.

Also Dutch Law



Roofing  
DYKSTRA BROS.

R.R. #1, Beamsville, Ont.  
FREE ESTIMATES

563-7374  
Marty

934-3600  
Chuck

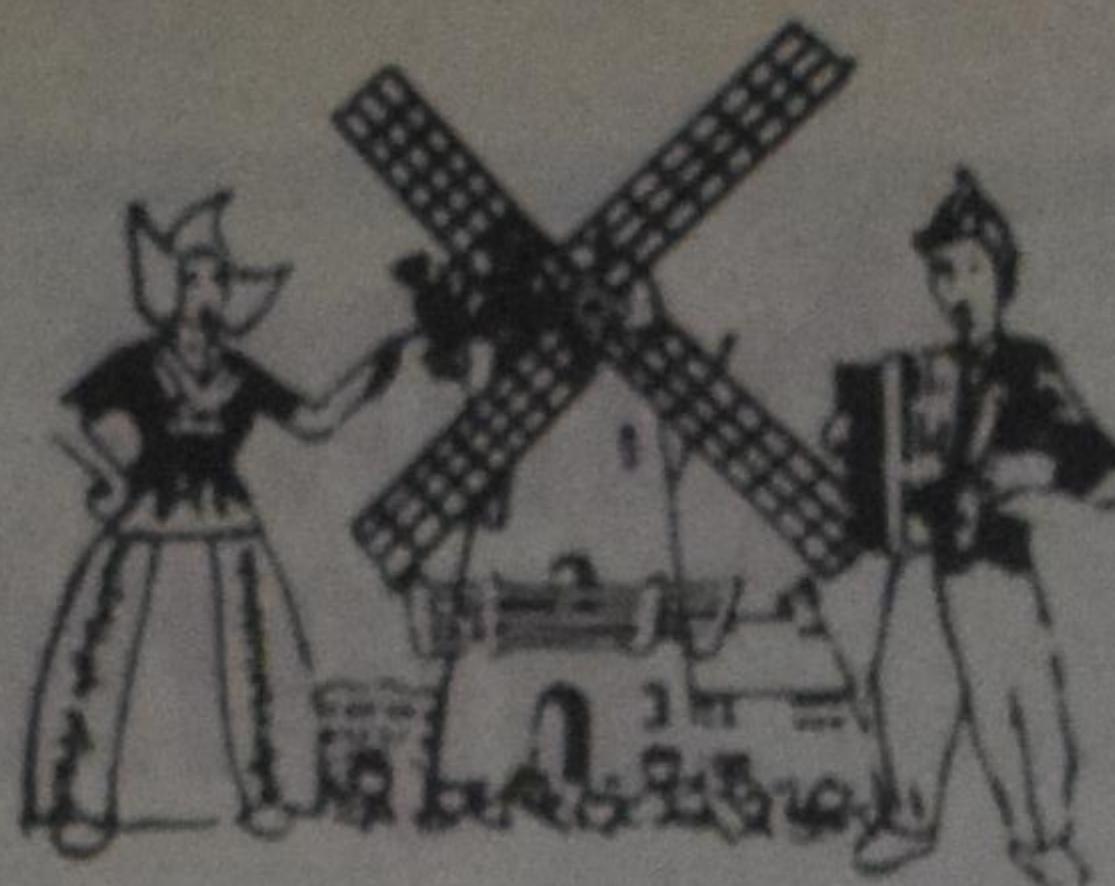


## The Dutch Kitchen

Specializing in Dutch & Indonesian Cuisine

71 Lakeshore Rd., E. (W. of Hwy. 10)  
Mississauga, ON L5G 1C9  
Tel: (416) 278-2296

Come by soon — we'd like to say hello



*A special thanks to all our customers and best wishes for this season to everyone.*

Croquets and "bitterballen" available for take-out during the holiday season.

## CASTLEGUARD HOMES

JOHN, RICHARD, MICHAEL, DAVID DE JONG

*Wishing you a special Christmas and a Happy New Year*

BURLINGTON & HAMILTON 689-3611

DUNDAS 628-2145

### Season's Greetings

Friends, relatives, sons and daughters, volunteers, nurses, staff and doctors, Ministers, deacons, elders and investors, directors, officials, testators and bequests.

May the peace of Christmas be in your heart this season and throughout the New Year.

**HOLLAND CHRISTIAN HOMES INC.**  
7900 McLaughlin Road South, R.R. 10  
Brampton, Ontario L6V 3X2

The Executive and Staff of CFFO wish all members and friends a joy-filled Christmas and God's care for the New Year.

Christian Farmers Federation of Ontario  
115 Woolwich Street  
Guelph, ON N1H 3V1  
(519) 837-1620 Fax (519) 824-1835

## BAKKER ATAMANUK

BARRISTERS & SOLICITORS

Albert J. Bakker, B.A., LL.B., Q.C.  
Charles R. Taylor, B.A., LL.B.

Roy W. Atamanuk, B.A., LL.B.  
Peter B. Wengrowski, B.A., LL.B.

Canada Trust House, Second Floor, 80 James Street  
St. Catharines, Ontario L2R 7J8, P.O. Box 1328  
Area Code 416 — 688-1520

Civil Litigation  
Corporate & Commercial Law  
Criminal Law

Estate, Wills & Trusts  
Family Law  
Real Estate



ENNS PHOTOGRAPHY

*Season's Greetings*

Grantham Plaza  
St. Catharines, Ontario  
L2M 3W4

(416) 934-7811

George Enns

Prettige Kerstdagen  
en een gezond 1992

Jan Kalma  
has the key to  
all forms of car rentals.  
(and will deliver car to Amsterdam Airport if desired)

Lid AutoRent

**j** jan kalma

De Meer 24, 9201 EZ Drachten  
The Netherlands - Tel. (31)5120-15199

Fax: (31) 5120-32324



The Staff and National Board of the Christian Labour Association of Canada wish all members and friends a blessed celebration of Christ's birth and a peace-filled New Year.



5920 Atlantic Drive  
Mississauga, ON L4W 1N6  
Tel: (416) 670-7383

7 Glenbrook Place SW, Ste. 110  
Calgary, AB T3E 6W4  
Tel: (403) 686-0288

392 Park Ave. E., P.O. Box 132  
Chatham, ON N7M 5K3  
Tel: (519) 354-4831

10734 - 107 Ave., Ste. 211  
Edmonton, AB T5H 0W8  
Tel: (403) 423-3944

989 Fennell Ave. E., Ste. 200  
P.O. Box 4207, Stn. D  
Hamilton, ON L8V 4L6  
Tel: (416) 575-9544

391 Vine St. N.  
P.O. Box 2115, Stn. B  
St. Catharines, ON L2M 6P5  
Tel: (416) 934-2165

#209, 508 Clarke Rd.  
Coquitlam, BC V3J 3X2  
Tel: (604) 939-7686

**Christian Stewardship Services** wishes its many friends and clients God's richest blessings in this festive season.



455 Spadina Ave., #210, Toronto, ON M5S 2G8  
Telephone: (416) 598-2181



The Executive and Staff of CFFO wish all members and friends a joy-filled Christmas and God's care for the New Year.

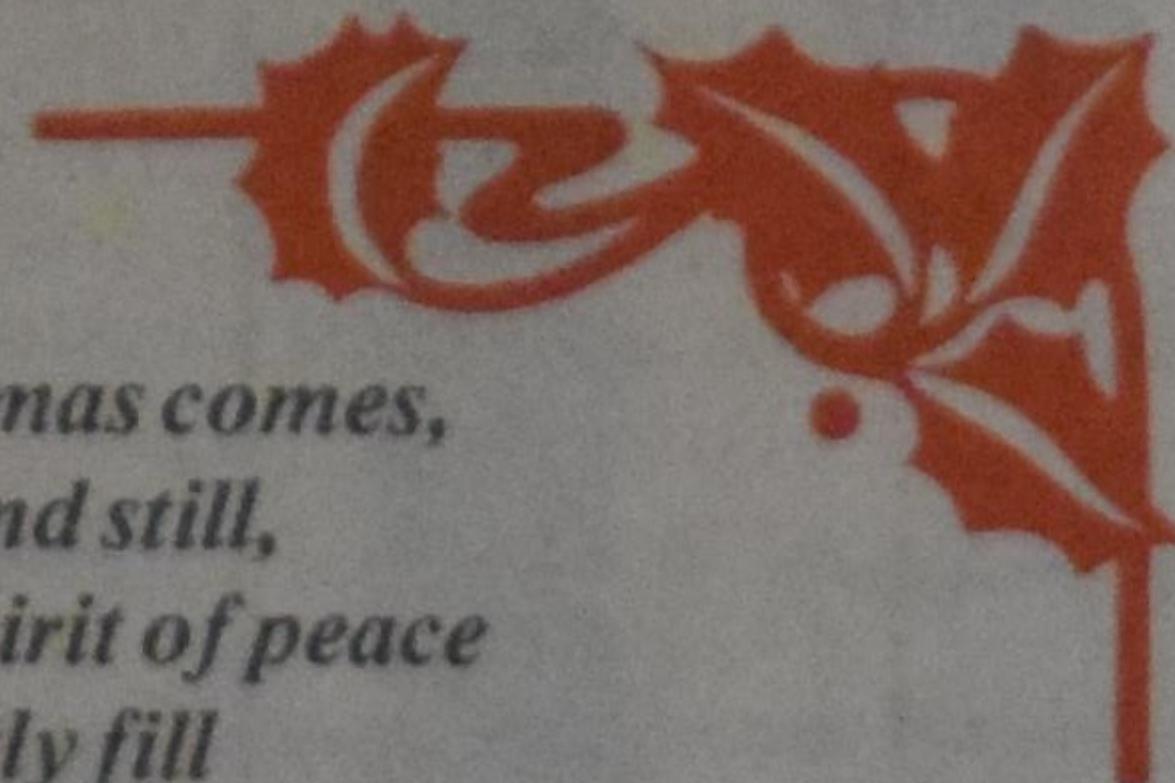
Christian Farmers Federation of Ontario  
115 Woolwich Street  
Guelph, ON N1H 3V1  
(519) 837-1620 Fax (519) 824-1835

### Season's Greetings to our clients and friends

We give thanks to the Lord and rejoice in His blessings.

We wish you a blessed Christmas and His guidance throughout the New Year.

PAUL DROPPERT  
Income Tax & Bookkeeping Services  
Reg. Rd. 65, R.R.2  
St. Ann's, ON L0R 1Y0  
(416) 386-6924



*As Christmas comes,  
soft and still,  
May the spirit of peace  
gently fill  
Your heart and home  
with love and goodwill.*

Haalboom & Schafer  
*Barristers Solicitors Notaries*

## Season's Greetings

Market Square Office Tower, 22 Frederick St., Suite 914 (9th flr.)  
Kitchener, Ontario N2H 6M6

Phone (519) 579-2920  
Fax (519) 576-0471



**Gary van Eyk CMA**  
Certified Management Accountant

350 Scott St. (Scott Vine Plaza)  
St. Catharines, ON L2N 6T4  
**(416) 646-7331**  
Res. (416) 935-9437



## HOMESTEAD

Residential and Support Services  
Mailing address: P.O. Box 20058, 856 Upper  
James Postal Outlet Hamilton, ON L9C 7M5

The board and staff of Homestead extend to our friends and many supporters warmest greetings at this blessed Christmas season.

Rudy and Velva De Vries  
**HOUSE CO-ORDINATORS**  
(416) 529-0454

*With every good wish for  
your happiness at  
Christmastime  
and always.*



*Our warm wishes for  
a blessed Christmas and  
a happy New Year*

**Gerry and Paulina Denbok**  
**Mrs. Ina Klaassens**  
**Almyra, Lois & Teresa**



THE Family Christian Bookstore Burlington  
750 Guelph Line (1 km south of the QEW) Burlington L7R 3N5 PHONE (416) 837-9151

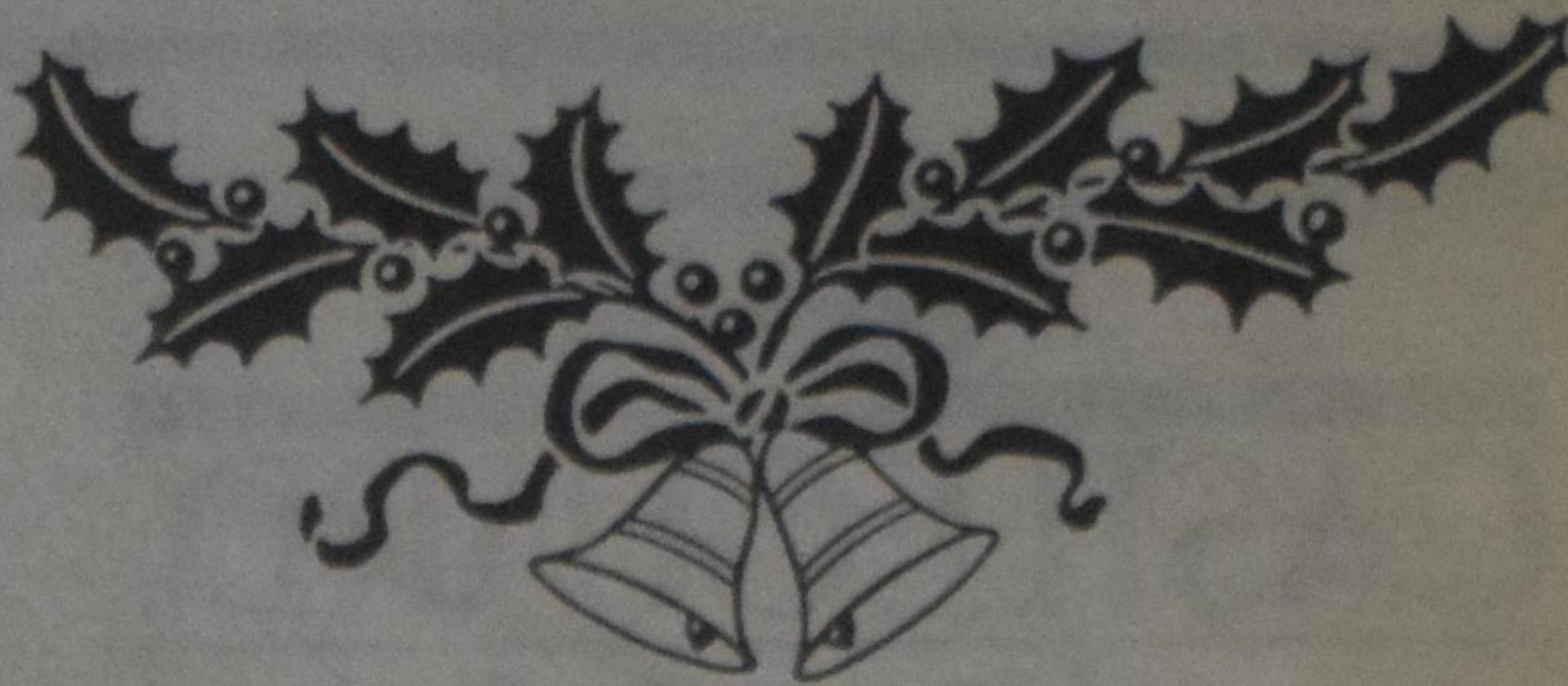
## Season's Greetings



## Westbrook

Mailing Address:  
P.O. Box 99, Grimsby, Ontario, Canada L3M 4G1  
Systems - Tel. (416) 945-4111, Fax (416) 945-6564  
Floral - Tel. (416) 945-9611, Fax (416) 945-5566  
Out of Ontario 1-800-263-0230

## shalom manor



De bewoners van Classes Hamilton en Niagara Home for the Aged "Shalom Manor" in Grimsby, Ont., wensen alle vrienden en bekenden van harte Gezegende Kerstdagen en het Allerbeste — Gods Zegen — toe voor het nieuwe jaar 1992. Shalom!

Mrs. Evelien Drenth  
Mr. William Veenhof  
Mr. and Mrs. Jan Broer  
Mrs. Sylvia Osinga  
Mrs. Jeannette Van Eek  
Mrs. Rita Siegers  
Mrs. Maria Karsten  
Mrs. Alida Brus  
Mr. & Mrs. Gerbrand Van der Leek

Mrs. Eva Langendoen  
Mr. Cor Van Rijn  
Mrs. Diana Teeuwsen  
Mrs. Marianne Noach  
Mrs. H. (Tjitske) Koenen  
Mrs. Nel Horzelenberg  
Mrs. Daniera Spiering  
Mrs. Sylvia Assies

## HOPE TOWERS

Floor 7  
701 Mrs. M. Hiemstra - Smit  
702 Mien & Marinus Staring  
703 Mrs. Cora Stammis  
704 R. & J. Vanderveen  
705 Mrs. Tine van Houten  
706 Jim & Flora de Haas  
707 Mr. & Mrs. C. Douma  
708 Len & Trudy Hassefras  
709 Mr. & Mrs. P. Hofstra  
710 Mrs. Corrie Korstanje  
712 Mr. & Mrs. J. Vanderham

Floor 6  
604 Mr. & Mrs. Donald Damm  
608 Mr. & Mrs. D. Faber  
610 Henk & Coby Spoelder  
613 Mrs. E. Karreman

### Floor 5

502 Mr. & Mrs. Peter Vanderwerff

505 D. ten Haaf

509 Mrs. H. Lutgendorff

512 Zwier & Ann Adriaanse

514 Mrs. J. Hamstra - Van Anken

### Floor 4

404 Bob & Truus Baker

405 Mr. & Mrs. H. Warman

408 Matthijs & Nellie Maas

409 Mr. J. Rekker

411 Mrs. Emma Staring

413 Fred & Ge Steiginga

### Floor 3

301 Jacob & Janet Koetsier

302 Mr. & Mrs. E. Sikkema

304 Mr. A. Van Zuilekom

For unto us is born today a Saviour, which is Christ the Lord.

To our relatives and friends our warmest greetings at this blessed Christmas and God's care in the year 1992.

### Floor 3 (continued)

305 Arend & Nan Jagt  
306 Mr. & Mrs. Harry Mulder  
310 Mrs. M. Tensen

312 Henry & Renny Viersen  
314 Mr. & Mrs. O. Duiker

### Floor 2

204 Mrs. M. Guillaume  
206 Mrs. Sylvia Hiemstra

213 Mrs. Ge Bouwman  
214 Jan & Connie Westerhoek

215 Walter & Hetty Horlings

### Floor 1

102 Roelof & Johanna Bouwers  
103 Mrs. R. Haagsma

104 Frank & Grace Lok  
105 Jannie Huisjes

108 Mary Roelfsema

CHRISTMAS 1991 HOLLAND CHRISTIAN  
HOMES NEW YEAR 1992

Hollandia Cookies  
Canadian Manufacturers of Archway Cookies

The staff and distributors  
of Hollandia  
and Archway Cookies  
wish all customers  
and friends  
a blessed Christmas  
and  
a happy New Year.

Hollandia Bakeries Limited  
Mount Brydges, Ontario

## Classified



Classified rates	Anniversaries	Anniversaries	Anniversaries	Teachers
GST Inclusive Births.....\$35.00 Marriages & Engagements.....\$40.00 Anniversaries.....\$45.00 2-column anniversaries.....\$90.00 Obituaries.....\$45.00 Notes of thanks.....\$35.00 Birthdays.....\$35.00  All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Note: All rates shown above are GST inclusive. <b>ATTENTION!</b> a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, unless you instruct us otherwise. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive). <b>NEWLYWEDS</b> Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.	1951 December 6 1991 With praise and thanksgiving to our Lord we celebrate the 40th wedding anniversary of our parents and grandparents. <b>JERRY and GRACE ELDERMAN (nee Steen)</b>  We pray that the Lord will continue to bless you and keep you in his loving care. With our love and congratulations: Grace & John Dekker — Burlington, Ont. Mark, Alan, Kevin Lina & Bob Berry — Calgary, Alta. Taylor, Bryce Jenny & Murray Marshall — Calgary, Alta. Gary & Janet Woods (fiancee) — Mount Hope, Ont. Home address: 8282 White Church Rd., R.R. #2, Mount Hope, ON L0R 1W0  1946 December 17 1991 Wedding text: "For God is our God for ever and ever. He will be our Guide even to the end" (Ps. 48:14). With joy and thankfulness to God we announce the 45th wedding anniversary of our parents and grandparents. <b>CLARENCE (KLAAS) and JESSIE (TJITSKE) TERPSTRA (nee Ellens)</b>  May God continue to bless you and keep you in his care. With love from your children and grandchildren: Ted & Helen Postma — Burlington, Ont. Jason, Kelly, Matthew Jack & Mette Vandenboult — Newark, N.J., USA Adrian, Ashley, Jared Peter & Hennie Terpstra — Wellandport, Ont. Melissa, Sherri, Ryan, Kevin John & Alison Terpstra — Niagara Falls, Ont. Janine, Kristen, Lindsay, Mark Andy & Yvonne Terpstra — St. Catharines, Ont. Robbie, David, Travis Home address: 779 Queenston Rd., R.R. #4, Niagara-on-the-Lake, ON L0S 1J0	 Congratulations to Arend and Nanke Jagt on the occasion of their 50th wedding anniversary!	LEDUC, Alta.: Covenant Chr. School: If you can provide leadership to an innovative and enthusiastic school community, apply for the teaching principalship at Covenant Chr. School in Leduc, Alta. (P-9, 168 students). We are looking for a dedicated, organized, creative team leader for the 1992/93 school year. If you wish to apply or want more information, please contact: Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7. Phone (403) 986-8353. Application deadline is January 15, 1992.  LACOMBE, Alta.: Lacombe Chr. School with approximately 330 students in K-9, located in Central Alberta, invites applications from teachers for September 1992. There is an opening in the elementary grades for a music teacher. Applicants must qualify for Alberta teacher certification. Send resume to: <b>Wernart van Deventer</b> Principal Lacombe Chr. School, P.O. Box 1749, Lacombe, AB T0C 1S0, Phone: (403) 782-6531	
Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	1941 December 16 1991 With praise and thanksgiving to God, we celebrate the 50th wedding anniversary of our parents and grandparents. <b>ARENDA and NANKE JAGT</b>  May our heavenly Father continue to bless you as you have been a blessing to us. With love from: Jack & Mary Jagt — Mississauga, Ont. Greg, Derek Peter & Shirley Jagt — Don Mills, Ont. Kathleen, Amanda Alice & Ed Hekman — Eastmanville, Mich. Karen, Shari John & Mary Jagt — Willowdale, Ont. Brian & Sheila (fiancee) Hank & Mary Jagt — Wallaceburg, Ont. Carl, Julia & Alex (fiance), Paul, Sara, Mark Albert Jagt — Chatham, Ont. Margie & Cor Bos — Taber, Alta. Angela, Jennifer, Casey Arnold & Ann Jagt — Rochester, Mich. Aaron, Jo-anna, Sharon Rose David Jagt — Toronto, Ont. Home address: 7900 McLaughlin Rd., H305, Brampton, ON L6V 3N2	1941 December 16 1991 With praise and thanksgiving to God, we celebrate the 50th wedding anniversary of our parents and grandparents. <b>ARENDA and NANKE JAGT</b>  May our heavenly Father continue to bless you as you have been a blessing to us. With love from: Jack & Mary Jagt — Mississauga, Ont. Greg, Derek Peter & Shirley Jagt — Don Mills, Ont. Kathleen, Amanda Alice & Ed Hekman — Eastmanville, Mich. Karen, Shari John & Mary Jagt — Willowdale, Ont. Brian & Sheila (fiancee) Hank & Mary Jagt — Wallaceburg, Ont. Carl, Julia & Alex (fiance), Paul, Sara, Mark Albert Jagt — Chatham, Ont. Margie & Cor Bos — Taber, Alta. Angela, Jennifer, Casey Arnold & Ann Jagt — Rochester, Mich. Aaron, Jo-anna, Sharon Rose David Jagt — Toronto, Ont. Home address: 7900 McLaughlin Rd., H305, Brampton, ON L6V 3N2	<b>Obituaries</b>  Op zaterdag, 16 Nov., 1991, heeft the Here plotseling uit ons midden weggenomen onze medebewoner <b>MR. JOE HOEKSTRA</b> op de leeftijd van 80 jaar. Met dezen betuigen wij zijn familie, onze innige deelname. Namens de bewoners van South Chatham Village, 40 Elmst., Chatham, Ont.  Suddenly, on Nov. 13, 1991, the Lord took to his eternal home, our friend, <b>FRED ZIETSMA</b> at the age of 77. Our prayers are that the Lord will comfort and strengthen his wife and family. Ed & Lucy Jorritsma Bill & Pauline Kooistra James & Wilma Lycklama Ralph & Audrey Slump Mrs. Sally Visser John & Gesina Westerik Burlington, Ont.	<b>PETERBOROUGH</b> , Ont.: Rhema Chr. School, an interdenominational elementary school of a 170 students, is seeking applications for teaching positions in the middle elementary grades. These positions, available as a result of growth and staffing changes, are for the 1992/93 school year. If you are interested in joining our dynamic Christian staff, please contact: <b>Ray Hendriks</b> , at (705) 743-1400 (school) or 748-5004 (home) or send resume to: 3195 Parkhill Rd. East, Peterborough, ON K9L 1B8
<b>Christmas Greetings</b>	<b>For Sale/For Rent</b>  For sale or rent: three-bedroom bungalow with single-car garage, on paved road, close to Chr. school bus routes and Chr. Ref. churches. Two miles to highways 9, 27 and 400. Immediately available. Contact Andrew at (416) 939-7173 or (416) 853-3737	<b>For Sale</b>  For rent in West Palm Beach, Florida, a three-bedroom, three-bathroom home, from Dec.-April. Furnished, on the water privacy, close to ocean and Chr. Ref. Church. Phone: (604) 533-5554	<b>FOR SALE</b> <b>STEVE'S SHUFFLEBOARDS</b> This Christmas, give a gift with a difference! A family gift that can be enjoyed by all ages. A "Sjoe! Bak" that comes complete with stones, stone holder, and rules. To have a Steve's Shuffleboard mailed to you, send a cheque for \$99.00 (incl. taxes, p. & h.). Also, a barroom model available for \$199.00 (incl. taxes p. & h.). Include your name, address, postal code and telephone number. For more information call: <b>Steve Winkel</b> R.R. #2, Gorrie ON N0G 1X0 (519) 335-3974	<b>PORT PERRY</b> , Ont.: Scugog Chr. School invites applications for a Grade 4/5/6 combination position, due to maternity leave, for the period beginning March 1, 1992, to the end of the school year. Address all applications and inquiries to: <b>Mrs. Peggy Michel</b> , 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Phone: (416) 986-5262
<b>Personal</b>	  <b>Vacation</b>  <b>Vacation 1992</b> We would like to exchange our house and car for the same in Ontario. Contact: <b>Mr. J. Faber</b> Hooizolder 424 9205 CW Drachten, the Netherlands Tel.: 05120-25549	  <b>Vacation</b>  <b>Vacation 1992</b> We would like to exchange our house and car for the same in Ontario. Contact: <b>Mr. J. Faber</b> Hooizolder 424 9205 CW Drachten, the Netherlands Tel.: 05120-25549	  <b>BOWMANVILLE</b> , Ont.: Knox Christian School requires a Grade 5 teacher, due to maternity leave, as of Feb. 1, 1992. The ability to teach French and/or band is a definite asset. Please send letter of application and resume, by Dec. 15, 1991 to: <b>Mr. W.M. Helmus, Principal</b> Knox Christian School 410 Scugog St., R.R. #1 Bowmanville, ON L1C 3K2 Tel.: (416) 623-5871	<b>ROCKY MTN. HOUSE, ALTA.</b> : Rocky Christian School is accepting applications for a Grade 4 teaching position. This position will be available from Feb. 1, 1992, until June 30, 1992, due to maternity leave. Ability to teach music is an asset. Please forward letter of application, statement of philosophy of Christian Education, transcripts and resume to: <b>Mr. Wm. Slofstra, Principal</b> Rocky Christian School 5204-54 Ave., Rocky Mtn. House AB T0M 1T3 Phone: (403) 845-3516



**BROCKVILLE**, Ont. Teaching principal required. A unique opportunity exists for a spiritually mature individual to enter a new era with us. Our brand new school-church facilities will be waiting for you in '92. Come grow with us! Request information from Education Committee, Box 238, Maitland, ON K0E 1P0

# Classified



Teachers	For Sale	For Sale	Help Wanted	Help Wanted
<p><b>VANCOUVER, B.C.:</b> Vancouver Christian School, a denominational diverse community currently offering Kindergarten through Grade 8, is planning to expand their junior high program and will require a <b>Grade 9</b> teacher for the 1992/93 school year. Persons with a strong Math/Sciences background in education with interest in teaching P.E., Art or Computer, are invited to apply. Please direct enquiries to: Ellen Visser Junior High Program Co-ordinator Vancouver Christian School 3496 Mons Dr. Vancouver BC V5M 3E6</p> <p>We will also require a full-time Kindergarten teacher beginning in mid-March, 1992 and a full-time <b>Grade 4</b> teacher beginning in late March, 1992. Please direct enquiries regarding these positions to <b>Ron Donkersloot, Principal</b>, at the address above.</p>	<p><b>cassette tapes</b> Now available.....</p> <p><b>Keyboards 1:</b> An exciting repertoire of classical organ and piano music, recorded in Benton St. Baptist Church, Kitchener.</p> <p><b>Keyboards 2:</b> A selection of great hymns, recorded on the pipe organs at St. Paul's and St. James Cathedrals, Toronto.</p> <p><b>Organist: Jonathan Oldengarm</b>, the 15-year-old Ottawa native now living in Harriston. Currently studying organ with Barrie Cabena and piano with Boyd Mac Donald at Wilfred Laurier University, Waterloo. Already featured as recitalist at concerts in Kitchener, Hamilton and Toronto.</p>	<p><b>cassette tapes</b></p>		<p><b>Holland Christian Homes Inc.</b> 7900 McLaughlin Rd. S., R.R.10, Brampton, ON L6V 3N2 Telephone: (416) 459-3333</p> <p><b>Holland Christian Homes</b> is seeking a <b>Promotions Director/Fund Raiser</b> (title yet to be determined) for the following purposes:</p> <ol style="list-style-type: none"> <li>1. Solicit donations from the community, corporations, local businesses, etc.</li> <li>2. Pursue grants, subsidies and donations at the municipal, provincial and federal levels of government.</li> <li>3. Work in acquiring Wills and Bequests from tenants and residents.</li> <li>4. Write reports for government submissions.</li> <li>5. Work toward retiring all debt for the Nursing Home.</li> </ol> <p>Please apply to: John Kalverda, Executive Director, Holland Christian Homes, Inc. 7900 McLaughlin Road South Brampton, ON L6V 3N2 Phone 416-459-3333 or Fax 416-459-8667</p>
<p><b>For Rent</b></p> <p><b>Lowest Car Rental Rates</b></p> <p>by <b>Lokhorst Holland</b> Schiphol Airport</p> <p><b>CAMPER RENTALS</b></p> <p>• Competitive weekly and monthly rates</p> <p>• Large selection of makes and models</p> <p>Toronto office: <b>(416) 492-5494</b> 31 Wagon Trailway Willowdale, ON M2J 4V4</p>	<p><b>Help Wanted</b></p> <p><b>Brampton Second Christian Reformed Church</b> requires a <b>YOUTH PASTOR</b> (ordained/unordained) to develop programs to challenge our youth to active participation in the Christian life. Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request. Resumes can be sent to: the Search Committee, c/o Joe Grootenboer, 9 Willis Dr., Brampton, Ontario, L6W 1A8 (416) 450-6796</p>	<p><b>Help Wanted</b></p>	<p><b>FACULTY OPENINGS</b> <b>CALVIN COLLEGE</b></p> <p>The college is seeking applications for possible openings beginning September 1992 in the following departments:</p> <p><b>Economics and Business</b> <b>Engineering</b> <b>English</b> <b>Geology, Geography, &amp; Environmental Studies</b> <b>History</b> <b>Spanish</b></p> <p>Some departments have tenure track positions and some have temporary positions to replace people on leaves.</p> <p>Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at</p> <p><b>Calvin College</b> 3201 Burton St. SE Grand Rapids, MI 49546 USA Calvin College is an equal opportunity employer.</p>	<p><b>Challenging Opportunity</b> <b>YOUTH DIRECTOR</b></p> <p>The <b>Richmond CRC</b> is located in a rapidly expanding suburb of the beautiful coastal city of Vancouver, B.C. We are an established, active and caring church seeking a self-motivated, committed Christian to serve in a full-time unordained position as <b>Director of Youth Ministries</b>. You should have a strong desire to share the love of Christ in ministry to junior-, senior- and post-high school youth and young adults, encouraging them to make commitments to live decisively for Christ and to be faithful and active in His church. You should be in basic agreement with the Creeds and Confessions of the Reformed faith. If you have engaged in courses of study for Youth Ministry or have equivalent and satisfactory experience and would like more information, please contact <b>John Smit</b> at (604) 271-0283 or <b>Pastor John Ooms</b> at (604) 277-2326.</p> <p>Resumes may be sent to: <b>YOUTH DIRECTOR SEARCH COMMITTEE</b> Richmond Christian Reformed Church 6500 Maple Road Richmond, B.C. V7E 1G5</p>
<p><b>CHRISTIAN TEXTBOOKS</b> <b>IT'S OUR CONCERN . . . MAKE IT YOURS</b></p> <p>YOUR GIFTS ARE TAX DEDUCTIBLE</p> <p><b>Canadian Christian Education Foundation, Inc.</b> FOUNDED 1975 FRED R. VANDERVELDE EXECUTIVE DIRECTOR 2621 CAVENDISH DRIVE BURLINGTON, ONTARIO L7P 3W6 (416) 336-5619</p>	<p><b>ENGLISH</b></p> <p>The King's College, a Christian liberal arts college offering 3-year B.A. and B.Sc. degrees, is inviting applications from women and men for a <b>full-time tenure track vacancy in English</b> starting July 1, 1992. This position involves teaching introductory English literature and other undergraduate courses in 16th and 17th century including Shakespeare and Milton. A side interest in Canadian literature would also be desirable. Teaching load is moderate and research is expected. A Ph.D. is required as well as agreement with the College's Christian Statement of Faith. Application deadline: January 31, 1992. Send application letters, curriculum vitae, copies of transcripts and three letters of reference to:</p> <p><b>Dr. S. Keith Ward</b> Vice-President Academic The King's College, Dept. 601 10766-97 St. Edmonton, AB T5H 2M1 (403) 428-0727</p> <p>The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.</p>			

## Classified/Events



## Help Wanted

## For Rent

FOR SALE  
GROUP HOME

Presently licensed for 7 beds  
but with capacity for 10 beds

Two-storey, 8-bedroom house with large country kitchen on a 10.5-acre lot nestled amid the peaceful Northumberland County hills, only 5 kilometres north of Highway #401 at Grafton, Ontario.

Also has a large, solid, two-storey barn with insulated first storey.

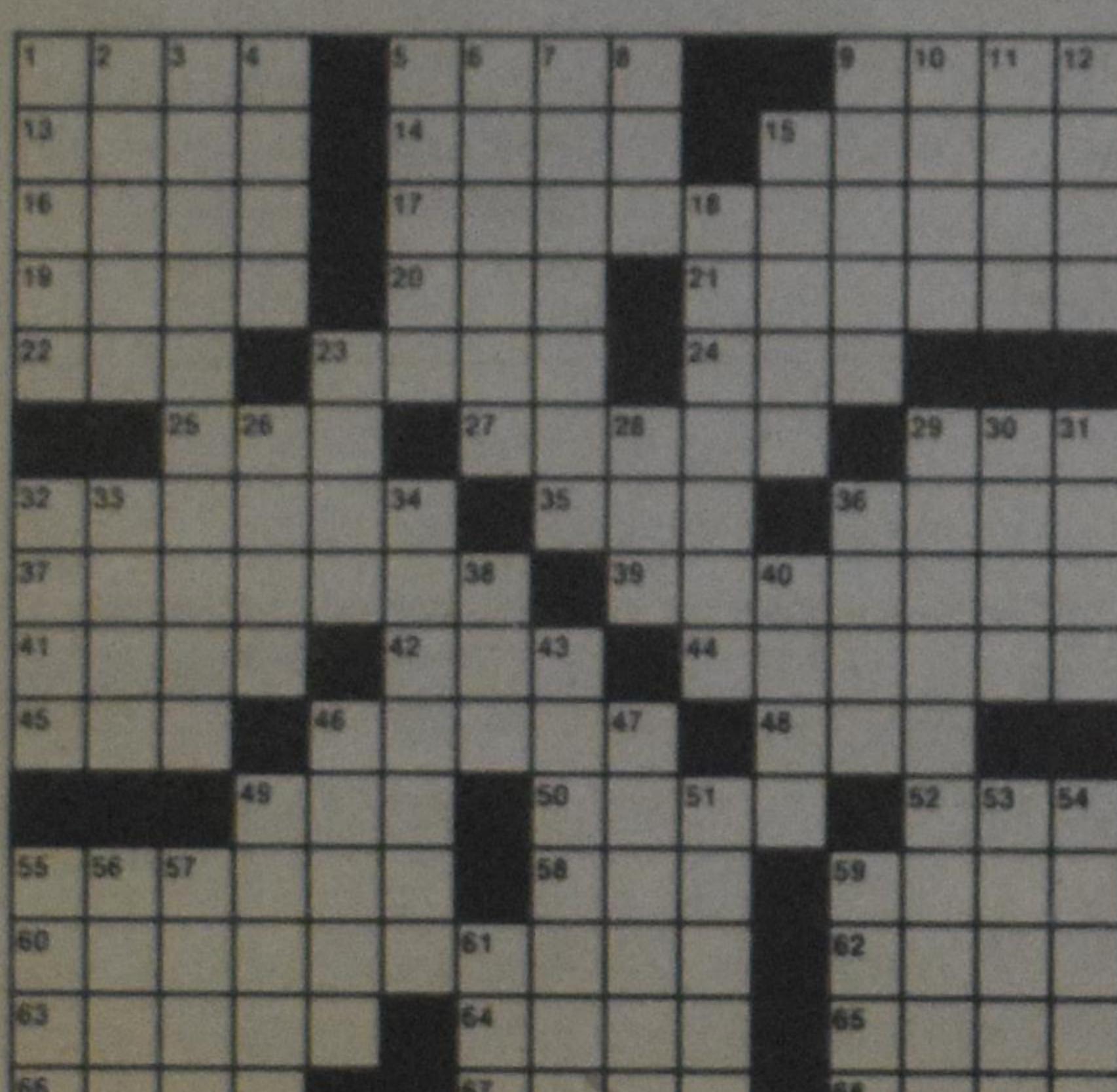
Please call (416) 372-1551 for further information.

## Weekly puzzle

by Hank Harrington

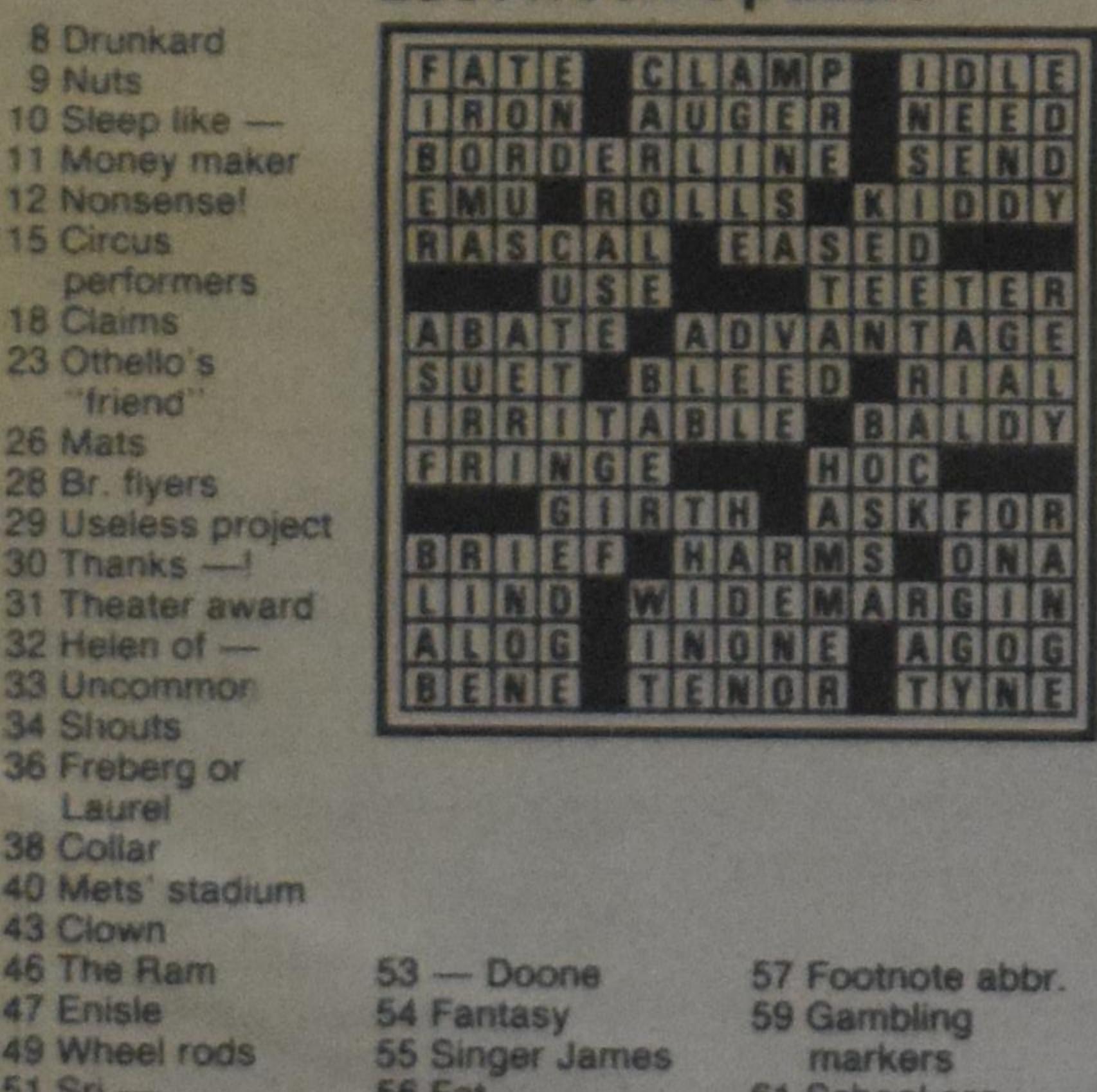
ACROSS  
1 Crooner Perry  
5 Nile snakes  
9 Meek one  
13 On  
14 Begone!  
15 Certain book page  
16 —En-lai  
17 Tight trousers  
19 Sunbucks  
20 Newt  
21 At —  
(eventually)  
22 Tax letters  
23 Division word  
24 Ballad  
25 —la-la  
27 Tender spots  
29 Night flyer  
32 Pig feeder  
35 Hempeck  
36 Alone  
37 Burmese city  
39 Decorative garland  
41 Mine stuff  
42 Testing place  
44 Ramshackle hut  
45 Correct!  
46 Picture book  
48 Finale  
49 Exist  
50 FDR's pet  
52 Ogygian  
55 Alchemist's liquid  
58 Monk  
59 Stravinsky  
60 Item in a setting  
62 Grimm villain  
63 Makes a stab at  
64 Grabbed  
65 Arm bone  
66 Does sums  
67 Magnani of movies  
68 Stratum

DOWN  
1 Spiny plants  
2 Else  
3 Pearly gems  
4 Musical work  
5 CO resort  
6 Mine tunnels  
7 Floating dock



©1991 Tribune Media Services, Inc.  
All Rights Reserved

## Last week's puzzle



53 — Doone  
54 Fantasy  
55 Singer James  
56 Fat

53 — Doone  
54 Fantasy  
55 Singer James  
56 Fat

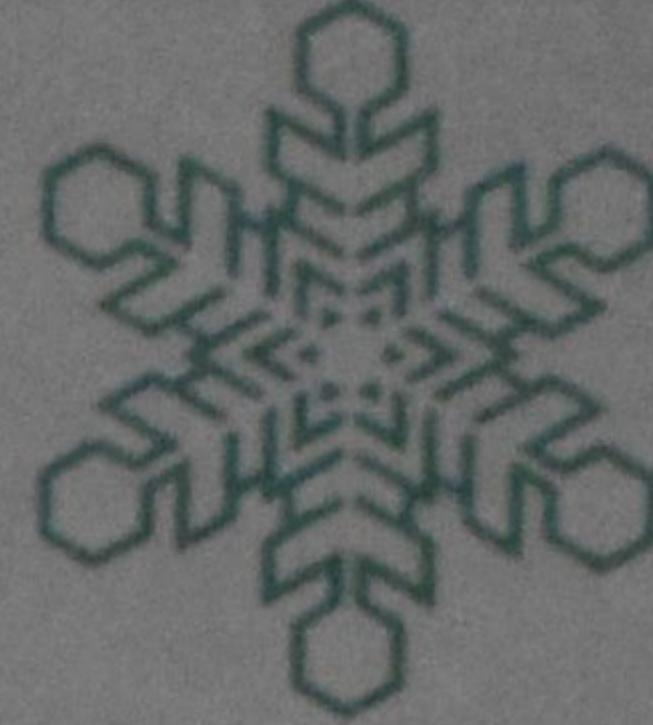
57 Footnote abbr.  
59 Gambling  
markers  
61 School org.

## Low Car Rentals in Holland

We have all kinds of cars and campers from Fl. 180 per week exclusive of tax.

H. Dunnewind  
Haven Oost 18 7731 GT Ommen (OV), the Neth.  
Phone: 011-31-5291-51960  
Fax: 011-31-5291-51927

Merry  
Christmas  
and  
happy  
New  
Year



## Calendar of Events

Dec. 7	Christmas organ/choir concert. Over 150-voice massed choir with Andre Knevel at the organ. At 7:30 p.m., Dundas St. Centre United Church, London, Ont. Free will offering.	Dec. 13	"Hockstra Family Consort" in concert, 8 p.m., St. Paul's Anglican Church, Dunnville, Ont.
Dec. 8	"Nederlandse Kerstzangdienst" at 7:30 p.m. (Dec. 1 and 8), Emmanuel Reformed Church, Clarke St., Woodstock, Ont.	Dec. 14	The "Listowel Concert Singers" perform "Handel's Messiah" with Symphony Orchestra and soloists, Trinity United Church, Listowel, Ont., at 8 p.m.
Dec. 8 & 14	25th annual presentation of Handel's "Messiah" by Chatham's "Laudate Dominum Choir" (Barbara Mavin, director) and organist Dick De Jonge. Dec. 8: 8 p.m., Park St. United Church, Chatham, Ont.; Dec. 14: 8 p.m., Redeemer College, Ancaster, Ont. Proceeds: RC Music Department. For tickets and info. call Harry Roffel at (519) 351-1033.	Dec. 14	Christmas Concert by the OCMA (director Leendert Kooij), organist Andre Knevel, Willowdale United Church (Kenneth Ave.), Willowdale, Ont., at 8 p.m.
Dec. 13	Bach's "Christmas Oratorio" performed by Symphony Hamilton and the "Mohawk College Singers" (Ronald Greydanus, counter-tenor). Both events at 8 p.m., at Cathedral of Christ The King, Hamilton, Ont. For tickets call (416) 648-2813.	Dec. 15	Advent/Christmas concert by the "Cantata Singers" and the "Collegium Musicum Male Chorus," 8 p.m., Covenant CRC, St. Catharines, Ont.
		Dec. 18	Christmas Concert by the OCMA (director Leendert Kooij), organist Andre Knevel, Rehoboth Chr. Ref. Church (Scugog), Bowmanville, Ont., at 8 p.m.
		Dec. 20	Candlelight service with "Adoramus Maranatha Choir," 8 p.m., Mount Hamilton CRC, Hamilton, Ont.
		Dec. 21	Christmas Carol-Sing with organist Andre Knevel, 8 p.m., Providence CRC, Beamsville, Ont.
		Dec. 22	Candlelight service with "Adoramus Maranatha Choir," 7:30 p.m., Maranatha CRC, York, Ont.

## For Sale

## Evangelistic Materials in Arabic

Also, in English,  
*The Bible and Islam*  
\$4.95 Canada / \$3.95 U.S.  
and a folder of essays on  
Understanding the Middle  
East (\$1.50).  
Write:  
The Back to God Hour  
P.O. Box 5070  
Burlington, ON L7R 3Y8

## Real Estate

## ADA REALTY LTD.

6012 Ada Blvd.  
Edmonton, AB  
T5W 4N9

(403) 471-1814

Sid Vandermeulen

Contact us first when you think  
of moving to Edmonton and  
district.

*Het vertrouwde adres.*

## AMSTERDAM

FROM \$449 UNTIL DEC. 12

INCLUDES FREE CAR FOR ONE WEEK

## VALENTINE TRAVEL

513-0400 or 324-3330

Toll free 1-800-268-6144 (Ont.) London (519) 672-3161

St. Cath. (416) 935-9103 Henny Vuyk: (416) 934-0666

OFFICE HRS: MON.-FRI. 0830-0530

## NEEDED

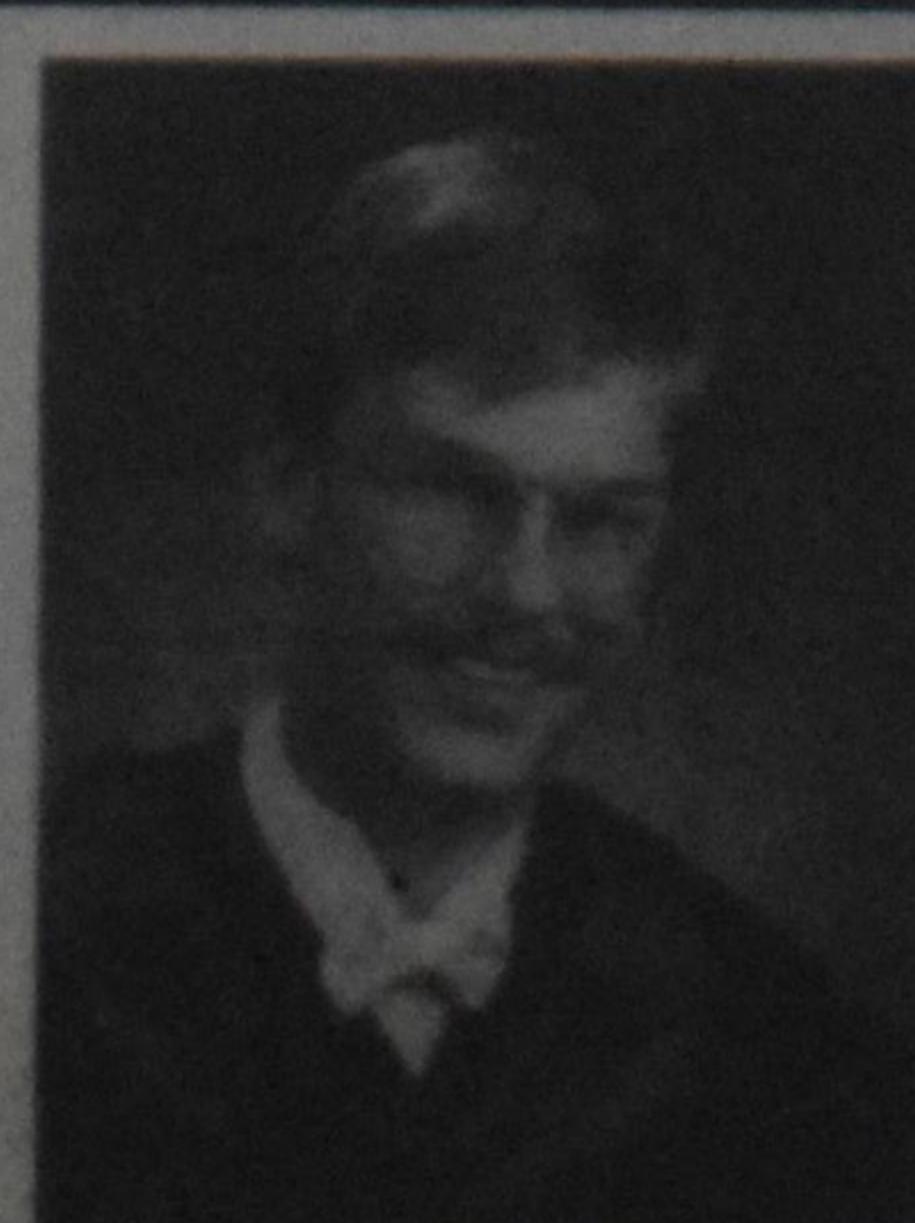
The Chr. Ref. Church of Hanover, Ont.,  
consisting of 18 families, has purchased a  
church building. They are in need of used  
furniture: communion table, stacking chairs,  
folding tables, carpets, curtains, dishes, etc.  
Donations or sale of these items would be  
appreciated.

For more information call (519) 364-2086

or

write to Box 85, Hanover, ON N4N 3C3

## ANNOUNCEMENT



David van der Woerd  
is pleased to announce  
the opening of  
his law practice.

van der Woerd  
LAW OFFICE

## Lang's Resort and Campground

Many thanks to our  
customers and friends.

Merry Christmas and  
a Happy New Year.

Doug Wilson  
Lang's Resort and  
Campground  
R.R.3, Box C, Roseneath, ON  
K0K 2X0



20 Jackson Street West, Suite 312, Hamilton, Ontario L8P 1L2  
Tel. (416) 577-6205 Fax (416) 577-0481

# Charting our Course

*a plan for CPJ activities*

**Pluralism:** How can people of diverse races, cultures, creeds, and religions live together harmoniously in one country?

**Socio-Economic Justice:** How can economic policies and practices contribute to the well-being of all?

Developing and proposing alternative policies in response to these two questions will be the focus of much of CPJ's activity in the next two years.

CPJ's planned projects for the near future are grouped into two major areas, pluralism and socio-economic justice. Projects were chosen using three major criteria:

- **distinctiveness** - projects are chosen in areas where CPJ can make a unique contribution. CPJ's strength is its reputation for solid research, arising out of foundational political analysis. CPJ identifies root causes of societal injustice and proposes practical policy alternatives.
- **needs** - projects are chosen which attempt to address the needs of those most vulnerable and unjustly treated in Canadian society.
- **relevance** - projects are developed around issues which are of central importance to government and society.

## PLURALISM

CPJ's most distinctive contribution to Canadian political debates is its articulation of pluralism. It emphasizes the religious roots of all of life which expose the values and beliefs that lie beneath all public policy. CPJ's view of pluralism emphasizes God's command to love our neighbour.

CPJ's pluralism projects attempt to address the needs of several groups:

### 1. Towards a New Canada

Which core values, or vision for justice, should lie at the heart of Canada's Constitution, laws and policies?

### 2. Justice for Aboriginal Peoples

CPJ is convinced that justice must include protection of the right of all groups to live in accordance with their beliefs.

### 3. Educational Justice Project

The goal of this project is the recognition of distinct educational communities.

## SOCIO-ECONOMIC JUSTICE

CPJ's distinctive contribution to ongoing discussions on socio-economic justice is its analysis of the problems which lead many Canadians into poverty, and its suggestions for structural change.

### 1. Federal Budget Analysis Project

CPJ will research the ideological themes which shape federal budget-making.

### 2. Socio-Economic Policy Within Canadian Federalism Project

CPJ will investigate the ideological themes behind the fragmentation of Canada's social support network.

## WHAT YOU CAN DO

Canada's need for a strong Christian voice in public policy is urgent! With your help, CPJ can make a difference!

In order to fulfil these plans, CPJ urgently needs your financial support and daily prayers. We cannot bring forward CPJ's vision for public justice without your personal commitment!

Yes! Canada needs a strong Christian voice in public policy

Please send more information  Enclosed is my financial support of

\$50  \$100  \$150  \$250  \$300  \$500  Other \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Province \_\_\_\_\_ P.C. \_\_\_\_\_

Phone \_\_\_\_\_

Please mail to  
CITIZENS FOR PUBLIC JUSTICE  
Suite 311, 229 College Street  
Toronto, Ontario M5T 1R4



Each of CPJ's projects involves three main activities:

1. **research** - to develop CPJ's perspectives and policy proposals

2. **advocacy** - to promote CPJ's alternative proposals in a variety of political contexts

3. **education** - to help citizens become aware of their political calling so that they can participate in the political process



National office:  
229 College Street, Suite 311  
Toronto, Ontario M5T 1R4  
Telephone: (416) 979-2443

**"CPJ challenges the belief that economic progress alone leads to human happiness... poverty conditions in Canada are worsening... minorities are at highest risk. CPJ's biblically-shaped vision of political pluralism has much to offer Canada as a source of healing, reconciliation, and justice."**